THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

SACRED MELODIES.—No. VII.

THERE'S NOT A CLOUD.

There 's not a cloud that frowns below
Can quench the star of day,
And storms that lower and darken so
But veil his cheerful ray:
And soon, before the orient flame,
The mists of morning flee;
E'en so our Father is the same
Whate'er our griefs may be.

The Lord can clear the darkest night
That clouds his children's sky,
And bid the dullest tear be bright
That dims the doubting eye;
For his are mercies far above
Man's highest power to praise,
Vast as the heavens his tender love,
And wonderful his ways!

A.

I COME TO THY GARDEN.

FROM CANTICLES.

I come to thy garden,
My sister, my spouse,
Where the pomegranate blossoms,
And falls from the boughs;
Where flourish all clusters
And fruits of the field,
And fountains are sparkling
'Mid roses conceal'd.

Here henna and spikenard,
With crocus and balm,
And trees of all incense,
Breathe soft on the calm;
And here the sweet balsam,
The prince of the vale,
Sheds odors and dew-drops
To scent the fresh gale.

Oh, fair is thy garden,
My sister, my spouse!
Where the pomegranate groweth
And drops from the boughs;
Where founts of bright waters
Are dancing around,
Like streams of Libanus
'Mid mountains that bound!

A.

From the British Critic.

The Life and Times of the Rev. George Whitefield, M. A. By Robert Philip. London: Virtue, 1837.

(*Continued from page* 57.)

With all his genius, however, it is manifest that Whitefield was deficient in those profound and capacious mental faculties which go to the composition of a mighty and immortal instructer of the human race. Of this deficiency the narrative of Mr. Philip has supplied us with one notable instance. At Lewistown in America he found, on one occasion, a dull, languid, and, as he calls it, an "unaffected" congregation. Nevertheless, the next day he made the *politest* of them weep, while he pictured the trials of Abraham's faith—a favorite and efficient sermon with him. But he adds, "Alas! when I came to turn from the creature to the Creator, and to talk of God's love in sacrificing his only-begotten Son their tears I observed dried up. I told them of it; and could not but hence infer the dreadful depravity of human nature, that we can weep at the sufferings of a martyr, a mere man like ourselves; but when are we affected at the relation of the sufferings of the Son of God?" Now any one who might be conversant with the deeper philosophy of human nature would undoubtedly have paused before he ascribed to its "dreadful depravity" that seeming want of sensibility of which the preacher complains with so much emphasis. The trial of Abraham's faith was a moving subject, precisely *because* the patriarch was "a mere man like ourselves." The scene was one purely of human sorrow. It came home to the heart of every parent in the congregation; and it is by no means wonderful that, in the hands of a painter like Whitefield, it should stir the deepest fountains of human emotion. But there is, in "the sufferings of the Son of God," something too awful, too mysterious, too sacred, for the ordinary sympathies of humanity. Tears are no fit or adequate exponents of that indescribable pathos which rushes on the soul when we think of the sacrifice of the only-begotten of the Father. The subject is so solemn, so overpowering, so bewildering—the event is so immeasurably distinct from every other martyrdom—the sorrows of the Son of Man so unlike all other sorrow—that grief and compassion are almost swallowed up and lost, in wonder, and amazement, and dread. The women indeed who witnessed the sufferings of our Lord burst forth into passionate wailing at the spectacle. But, even so, it would almost appear as if, though kindly and tenderly, he refused their sympathy. *Weep not for me*, he cried, *ye daughters of Jerusalem; but weep for yourselves and for your children.*

It was hardly to be expected that a man so constantly engaged as Whitefield in the most awful concerns of futurity, should be very accessible to the passion which, of all others, is supposed to rule most potently the course of this present life. Accordingly, we must not expect to find *Whitefield in love.* But, nevertheless, we actually do find *Whitefield in search of a wife:* and never, surely, did any human being enter upon that search less like a man of this world. The two following letters, which are inserted as among the most precious curiosities in the whole compass of biography, will show what pains the great missionary thought it needful to take in order to guard against the suspicion of being at all liable to the infatuation which exercises so wide and pernicious a predominance over the human race.

On board the Savannah bound to Philadelphia from Georgia, April 4, 1740.

To Mr. and Mrs. D———.

"*My dear Friends,*—I find by experience, that a mistress is absolutely necessary for the due management of my increasing family, and to take off some of that care which at present lies upon me. Besides, I shall in all probability, at my next return from England, bring more women with me; and I find, unless they are all truly gracious, (or indeed if they are,) without a superior, matters cannot be carried on as becometh the Gospel of Jesus Christ. It hath been therefore much impressed upon my heart that I should marry in order to have a help meet for me in the work whereunto our dear Lord Jesus hath called me. This comes, like Abraham's servant to Rebecca's relations, to know whether you think your daughter, Miss E———, is a proper person to engage in such an undertaking. If so; whether you will be pleased to give me leave to propose marriage unto her? You need not be afraid of sending me a refusal. For I bless God, if I know any thing of my own heart, I am free from that foolish passion which the world calls love. I write only because I believe it is the will of God that I should alter my state; but your denial will fully convince me that your daughter is not the person appointed by God for me.—He knows my heart; I would not marry but for him and in him for ten thousand worlds.—But I have sometimes thought Miss E——— would be my helpmate; for she has often been impressed on my heart. I should think myself safer in your family, because so many of you love the Lord Jesus, and consequently would be more watchful over my precious and immortal soul. After strong crying and tears at the throne of grace for direction, and after unspeakable troubles with my own heart, I write this. Be pleased to spread the letter before the Lord, and if you think this motion to be of him, be pleased to deliver the enclosed to your daughter; if not, say nothing, only let me know you disapprove of it, and that shall satisfy, dear Sir and Madam,

Your obliged friend and servant in Christ,

G. W."

On board the Savannah, April 4, 1740.

To Miss E———,

Be not surprised at the contents of this: the letter sent to your honored father and mother will acquaint you with the reasons. Do you think you could undergo the fatigues that must necessarily attend being joined to one who is every day liable to be called out to suffer for the sake of Jesus Christ? Can you bear to leave your father and kindred's house, and to trust on him (who feedeth the young ravens that call upon him) for your own and children's support, supposing it should please him to bless you with any? Can you bear the inclemencies of the air, both as to cold and heat, in a foreign climate? Can you, when you have a husband, be as though you had none, and willingly part with him, even for a long season, when his Lord and Master shall call him forth to preach the Gospel, and command him to leave you behind? If, after seeking to God for direction, and searching your heart, you can say, "I can do all those things through Christ strengthening me," what if you and I were joined together in the Lord, and you came with me at my return from England, to be a helpmeet for me in the management of the orphan-house? I have great reason to believe it is the divine will that I should alter my condition, and have often thought you were the person appointed for me. I shall still wait on God for direction, and heartily intreat him, if this motion be not of him, it may come to nought. I write thus plainly, because I trust I write not from any other principles but the love of God. I shall make it my business to call on the Lord Jesus, and would advise you to consult both him and your friends; for in order to attain a blessing, we should call both the Lord Jesus and his disciples to the marriage. I much like the manner of Isaac's marrying with Rebecca; and think no marriage can succeed well, unless both parties concerned are like-minded with Tobias and his wife. I think I can call the God of Abraham, Isaac, and Jacob to witness, that I desire to take you my sister to wife, not for lust, but uprightly; and therefore I hope he will mercifully ordain, if it be his blessed will we should be joined together, that we may walk, as Zachary and Elizabeth did, in all the ordinances of the Lord blameless. I make no great profession to you because I believe you think me sincere. The passionate expressions which carnal courtiers use I think ought to be avoided by those who marry in the Lord. I can only promise by the help of God "to keep my matrimonial vow, and to do what I can towards helping you forward in the great work of your salvation." If you think marriage will be any way prejudicial to your better part, be so kind as to send me a denial. I would not be a snare to you for the world.—You need not be afraid of speaking your mind. I trust I love you only for God, and desire to be joined to you only by his command and for his sake. With fear and much trembling I write, and shall patiently tarry the Lord's leisure till he is pleased to incline you, dear Miss E———, to send an answer to

Your affectionate brother, friend,
and servant in Christ

G. W.

"It will not be wondered at now," says Mr. Philip, "that these epistles defeated their own wise purpose, by their unwise form." It seems, however, that Whitefield, though utterly estranged from amatory weakness, was still bent upon matrimony; and that eventually he succeeded. The fact of his marriage is abruptly brought to our notice, not in the form of historical statement, but in the way of indirect allusion, at the opening of the eleventh chapter;—which begins with the remark, that "it is a misnomer to call Whitefield's conjugal life domestic: his engagements, like Wesley's, being incompatible with domestic happiness, as that is understood by domestic men." From the sequel, however, we are enabled to learn that his elect lady was a widow of the name of James, who, although once gay, was then a despised follower of the Cross. There next ensues some doubtful disputation as to the fitness of the person in question to assist him in sustaining the burden of his mighty and manifold undertakings. Mr. Philip laments that he should have sought for a companion in the ranks of widowhood; and Cornelius Winter affirmed that he was not happy in his wife, and that her death set his mind much at rest. It is evident, however, that his matrimonial adventure, if not eminently felicitous, was much more prosperous than that of Wesley; for, otherwise, he would never have spoken of his wife, as he has done throughout a long series of letters, in the language of kindness and esteem. They were married on the 11th of November, 1741; but, before the honeymoon was over, the bridegroom was electrifying Bristol as in the days of old. In August, 1768, Mrs. Whitefield died; and Whitefield himself preached her funeral sermon from the following text, which, as Mr. Philip observes, does not appear as if it had been studiously selected for the purpose of complimenting her memory: *For the creature was made subject to vanity; not willingly, but by reason of Him who hath subjected the same in hope.* The issue of this marriage was one son, which was taken from them at the age of four months. There is something most deeply affecting in Whitefield's own narrative of this melancholy and trying event.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—Allow me to call the attention of your readers to an invoice of theological books just opened by Sherman & Trevett.—Many of these books are works of value, on which time has set its seal. They are all indispensable to a complete theological library. We are glad to observe among them the 'Contemplations' of good old Bishop Hall, a divine whose eloquence is second to none, even among the giants of his own day; and whose manly style, pregnant with thought, strongly contrasts with the diluted spirit of contemporary theology. We also notice the works of Bishop Sherlock, whose eloquent sermon on natural religion is worth the price of the entire set.

Among volumes of a professedly erudite cast are Bingham's Christian Antiquities, and Bloomfield's Critical Digest; nor should we omit to mention the Lexicons of Facciolatus and of Scapula. These volumes are of superior typographical execution, and of the best editions. We advise students and theologians to call and examine for themselves, for we are sure they will be gratified. Theologicus.

For the Churchman.

HONESTY THE BEST POLICY.

Mr. Editor,—I was, in my younger days, a Presbyterian; and before I knew the why or wherefore, I saw that some of the faithful looked queer at some others; and my curiosity became awakened to find out the occasion of this. It was not long before I found that a difference of views on the doctrine of the atonement had occasioned this coolness; and that indeed from that starting point there were sundry other points in which there was strong and decided disagreement, especially as to the "*modus operandi*" of divine grace, and to what extent God's renovating influences were imparted to the various portions of the human family. The line I soon found was drawn broad and distinct, between what might very well be styled high and low Church. The high or orthodox believed in a limited atonement, and irresistible grace. The low were the liberals, admitting free will, universal redemptien, and divine help, therewith co-extensive. I did not believe at all in the first of these plans, and in the second I found great inconsistencies, so I looked farther and found in the Protestant Episcopal Church that perfect accordance in doctrine, discipline, and worship, with the word of God which seems indispensable for any Church in order that it may be justly styled "the Church of the living God." When expressing my dissent as to many of the dogmas of either of the above-named schools, I was posed with the "previous question," and *assez vous*, was all the satisfaction I could obtain. The elements of division were only beginning at that time to work; and looking back to the decided differences of views which even then existed, I am only surprised that they have continued so long without an explosion. The question has occurred then, how is it that the evil day of rupture has been so long put off? I can find no better reply to this than, that it is has been effected by compromise. Mr. Editor, in concerns of this world, compromise is often an excellent thing. Where two men are standing upon nearly balanced rights, a mediator comes and proposes that each shall resign a little of what they feel to be their rights, and so by compromise the dispute is ended, which might have been otherwise interminable. But in divine truth this principle ought never to find admittance. He who in the least compromises the truth for any earthly motive, acts the part of Judas, and says, "What will you give me, and I will deliver him unto you?" Mr. Editor, it is a base traffic, and generally proceeds from that "fear of man which bringeth a snare;" consequences are the phantoms that fright these people. I shall lose the patronage of men with whom I have been in habits of business or intercourse of friendship. I shall be no longer popular with a community whose views, though I am convinced they are at utter variance in many things with divine truth, yet it was better not to oppose by any open or direct means. Rich relatives I may offend, and it may be very detrimental to my hopes of worldly promotion. Besides, peace is a most desirable blessing, and if I should boldly maintain the truth, there might be a breaking up of old associations of friendship. Matrimony has interfered in this same unhallowed traffic of the truth, and a compromise is here made for life, which, though it may bring peace, yet if the price of that peace is considered in reference to a judgment bar of *uncompromising* truth and equity, I fear it will be found like "selling a man's own soul to gain the world." "Buy the truth and sell it not," says the advice of divine wisdom. And, Mr. Editor, it does seem to your present correspondent, that even life, with every worldly advantage, would be too dearly bought by such a price.

Now, Mr. Editor, what I have to say is this: Let us learn from the troubles of our neighbors an abhorrence of the compromise of divine truth. In ecclesiastical arrangements, which involve nothing beyond temporal policy, I am ready for compromise. In honest differences of views as to projects or modes of action, I am ready for compromise. If I have written, taught, or done any thing to offend a weak brother, or a strong brother, I am ready to meet him even more than half way; nay, to rush into his arms and acknowledge my fault, and receive his frank and full forgiveness. But when the truth of God is concerned, I feel that it is no more myself that I am to consult. It is the precious deposite which is in my hands to which I am bound to look, and which I am bound to defend and preserve at the hazard of my life. Compromise of the truth, such as that to which I have had reference, is something like a diseased man who does not like to take physic, or who fears the surgeon's knife, which can alone bring him back to health. He puts off then the *evil day*, as he calls it, and lets the sickness gain such mastery, that when he comes to consult the physician he is told that if he had taken it in time the disease might have been cured with ease, but that now it is too late! Let us, Mr. Editor, eschew a course like this in our church affairs. If there is unsoundness any where in the body ecclesiastical, let it be shown up faithfully, and let not the shower up be run down as a public defamer. If a friend or neighbor should tell me, "Sir, your gutter leaks, and if not soon repaired will materially injure your house," I should not consider such an information as any mark of unkindness; but, on the contrary, I should thank him and then go straightway to see whether "these things were so;" and, if so, then I should at once have the gutter put in order. *Moral honesty*, Mr. Editor, I regard as a cardinal virtue; consistency will be its concomitant, and these when united with a sincere uncompromising love of truth, will generally command respect and produce the peaceable fruits of righteousness. If, however, peace may not be allowed by those whose prejudices and party spirit are restless and turbulent, the result of discord, division and every evil work, lies not at the door of the truth maintainer. He has discharged his duty, his record is on high; and though man may be unjust, yet God is equitable; though man is unkind, yet God is merciful; though man is false, yet God is true! And the promise of the Saviour is sure, certain, and consoling. "If ye continue in my word ye shall be my disciples *indeed*, and ye shall know the truth, and the truth shall make you free."

Clericus.

To the Editor of the Churchman.

SALVABILITY OF THE HEATHEN.

Rev. and Dear Sir,—Your correspondent is one, among many of your subscribers, to whom the articles upon the Salvability of the Heathen have possessed great interest. The term *debate* had suggested itself as applicable to them, but it was immediately felt how improper such a word would be in a case, where it can hardly be said, that the gauntlet* thrown down by the editor has been taken up by any. Indeed it has been quite surprising to me that no champion has appeared to defend at length, and with requisite ability, the truth which some of your correspondents have hinted at, none maintained as its friends could have wished. Though I would not pretend to present myself as an able and qualified combatant upon the arena, still I hope that it may not be considered presumption to offer a few thoughts in the conclusion of a matter which, after wearing quite a threatening aspect, seems now approaching an amicable settlement. Yet while we may adopt, in an accommodated sense, the words of the old poet,

"Solvitur acris hiems grata vice veris et Favoni."

still among, doubtless, many others, I feel a deep anxiety lest that which seems to me truth, should in the result suffer from the silence of its friends. What I say then, be assured, Sir, is said in all kindness and respect. Any thing else is farthest from my thoughts. May I (unknown to you) be allowed to add, that of your sincerity in the matter I am assured from other sources as well as from your published sentiments; and have only felt regret, (when your auditor as well as your reader,) that such powers were struggling to advance a system of views, which I most conscientiously regard as repugnant to the truth and best interests of Christianity.

I do not feel myself competent, nor have I time to review at length the many columns which have been occupied with this subject, but would only ask a place for a few thoughts, should they seem to you to deserve it.

1. And first with regard to the Professors of the Seminary. These reverend gentlemen have always heretofore stood so high in the Church that they must have appeared very strangely in the eyes of their brethren in this whole matter, and I do not think justice has in any way been done them. There seems to have been great misapprehension on this point. They have been represented as assuming an unauthorized and unjustifiable power in the expression of their dissent from the doctrines of your leading article on this subject. They have been held up to view as self-constituted censors of the doctrines of a presbyter of the Church; as most improperly interfering in a case with which they had no official concern. They have been charged with condemning in a most uncalled-for manner the views of a paper, merely because it happens to be published in the same city in which their institution is situated. Now were all this true, the Professors would deserve the expressions of decided disapprobation which they have met. But the case is very different. Allow, Mr. Editor, for the sake of argument, that the Professors were correct in their belief that the *postulates* contained erroneous doctrine. What then was their duty? To be silent? Of course, if these *postulates* had not gone forth to the world as the opinions, not of a presbyter of the Church only, nor merely as those of the editor of an important periodical, but as the doctrines of *one of their own body, as maintained, and publicly taught by one of their fellow-professors.* They might, nay they ought to have been silent, had not the circumstances of the case rendered it more than probable that such tenets would be and had been inculcated within the walls of the Seminary. They, we learn, strongly disapproved, (as the present writer does) of several of these postulates; and must not only have considered them of importance as held by a clergyman of the Church, and still more so by one in so honorable and influential a station as that of the editorship of the Churchman, but must have regarded them of tremendous importance if held, and therefore taught, by one appointed to instruct in the General Theological Seminary. I was therefore not at all surprised at the query of *A Country Clergyman* a few weeks ago, and only blamed him for not putting his question in a more direct and explicit form, so that the answer he seemed to wish might have been secured. He certainly spoke the sentiments of many of his brethren, when he expressed an anxiety to know whether such were the instructions given to the future ministers of our Church. In the department of "*The Evidences of Moral Science in its connections with Theology,*" such tenets, if held, cannot but be inculcated; and if erroneous, are to be dreaded, as entering the mind of the student just at that moment when their influence must be most deleterious in moulding his whole theological creed. Most naturally therefore were the resident[a] Professors desirous that the Church should know that such doctrines were not held nor taught by themselves; which many at a distance would have believed to be the case without such a disavowal. Their duty therefore to themselves, as well as to the Seminary, required its being made; it is to be regretted that the language appears rather severe, though decided language must have been expected. It would also have been more proper that the Churchman should have been the medium of the publication. These are, however, but minor points. The effort has been made to place the circumstances in their true and fair light. If the effort has been successful, surely these gentlemen ought to be most fully acquitted of every charge of an undue assumption of power or authority. It may be well to add that these remarks will be as little expected by the subjects of them as by any reader of the Churchman.

2. Universal redemption. There can be no doubt that the impression is generally abroad, that the truth of this doctrine is controverted; and that, for asserting and defending this doctrine, so clearly and expressly taught in the Scriptures, and by the Church, the Churchman has met with decided opposition: now against such an impression your correspondent wishes to protest as most unfounded. No Episcopalian can deny that his Church has thus understood the Scriptures, and if he disagree with her, he is bound in honesty to leave her pale. The well-known language of the communion service you have quoted, in which the Church says of Jesus Christ, that he has made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Such has also been the language of the Christian Church, from the earliest period, in the communion service. In the liturgy of St. Basil we find the following parallel words, in all probability the origin of the language just quoted from our service. [We avail ourselves of the permission of the writer and omit the Greek.] An Episcopalian would, therefore, be dissenting from the ritual, not only of his own present communion, but of the earliest Churches, did he not most fully hold these opinions; he could not either honestly or safely deny this doctrine; he must believe that Christ has made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." This means either, first, that the redemption is universal in the sense which those who are called "Universalists" mean, viz, that it effectually and certainly saves all men, good and bad alike, without respect to their moral qualifications, and secures them admission into heaven; or, secondly, that the atonement was not limited to, nor designed for, a few only, but is sufficiently comprehensive to embrace in its benefits all men who, through divine grace, are made fit recipients of these everlasting benefits. We here read a denial simply of a limited, particular redemption. The first interpretation is rendered impossible by the declarations of our ritual elsewhere; this latter is the meaning which all attach to these words.† Such is the broad basis which the Church lays; she leaves her members free, within what she regards as scriptural limits to raise such a superstructure as their own judgment approves. Now all allow that many men will be lost. None can deny this. Some, then, believe that none of the *Heathen* can be saved, since they know not the Gospel. Others hold that some of them may and will be saved. A few may maintain that the chances (excuse the use of the word) of salvation are equally great, whether we know the Gospel or not; that as many will pass into everlasting glory from the dark places of Satan, as from the happy and favored regions of truth. As it is unnecessary to enter into any discussion on this point, your correspondent will only take the liberty to say that his own views are, that while a knowledge and understanding of the Gospel are not so *absolutely* necessary to salvation, but that some or even many of the benighted Heathen may and will be admitted by divine mercy, for the sake of the Saviour, into heaven; still the number of the saved from among the Heathen will be less, probably far less, than that among those to whom the Gospel is preached. All the Heathen might be saved, were they all under the influence of faith; which term, in their case, might be applied to those dispositions which, in an unenlightened state, leading them to do their duty to the best of their knowledge and ability, would, when the truth, as it is in Jesus, is presented, lead them to a prompt acceptance of it. Yet to the birth and growth of such dispositions the knowledge of Christian truth is so "*generally necessary,*" that we can look for the salvation of *comparatively* few among the Heathen. This, Mr. Editor, if I mistake not, is your own opinion.‡ It seems that neither Scripture nor reason can justify our going farther. These are, also, most probably the opinions of the large majority of your readers and of Churchmen generally; and they, with any of the views enumerated a little before, are perfectly consistent with the church doctrine of universal salvation.* In some following remarks I purpose endeavoring to show that the duty *immediately to preach the Gospel to the Heathen* does not in any way depend upon this doctrine, but upon a higher and holier ground than any human inference from any, even divine, declaration. Here I think we agree.

Now while again and again the writer would in behalf of *all* most expressly avow belief most full in the doctrine of universal redemption, as our Church teaches it, he does, as representing he believes very many, as expressly say that, from several of the *postulates* upon which the editorial of the 12th of May based the doctrine of the "Salvability of the Heathen" he must decidedly dissent; and with the highest respect for the able and learned editor of the Churchman, say that they seem subversive of the very foundations of Christian truth.

Allow me to glance at each postulate. The first and second are unobjectionable, save, perhaps, that the second may be understood to speak of God as *actually* reconciled to *all* mankind without reference to their moral qualifications, not as *reconcilable to* them on *certain conditions.*†

The third postulate is no doubt true, as intended by its author; but seems so worded as unavoidably to convey to general readers a wrong meaning, from the use of the terms "*imputed*" and "*imputation*;"[b] which bear in theological writers a technical meaning, which, if applied to the language of the postulate, must lead into error. The righteousness of Christ is said by some theologians to be *imputed* to those who, cleansed from their own sins, may, clothed in his holiness, claim their covenanted admission into heaven. In the third postulate the righteousness of Christ, designated by the most comprehensive language, is asserted to be *imputed* to *all mankind.* Such language, it is by no means hypercritical to say, is well calculated, when taken in its most natural, i. e., its usual theological sense, very much to mislead. It certainly may be interpreted in a very orthodox way. We speak of its *prima facie* meaning.‡ To the fourth postulate we make no objection.

The fifth postulate can, so far as can be here seen, upon no fair interpretation, convey any thing but error. I have tried to imagine, first, any scriptural sense of the terms "born again," "regenerated," &c; and then any sense of these words receiving any support in the standards of the Church; but have been utterly unable to devise any meaning which does not make this postulate teach most erroneous doctrine. Some contend that these terms in Scripture, and in the Church standards, (her liturgy and ritual are meant,) refer only to spiritual renovation; to that radical change necessary in the soul of every man before he is authorized to hope for future bliss. Others regard these terms as expressive of that change only which is effected in baptism, when the individual is admitted into the Christian Church; others again regard them as used sometimes conjointly, sometimes separately, in either or both of these senses. Now in any of these meanings can this postulate possibly be true?[c] It is not true that *all* men are *renovated* (a term is used which all acknowledge,) and qualified for heaven; and obviously untrue that all men are baptized. It is not denied that the change which the redemption of Christ has wrought for all men, by purchasing a prolongation of their existence, as a probationary state, by making God, as it were, reconcilable unto them, obtaining for all a measure of the Holy Spirit, and opening again the gate of heaven to all true penitents; it is not denied that this change may be important enough to be called a *new birth*, a *regeneration*, but it is contended that this would be a use of the terms unknown in Scripture, or in the ritual of the Church, and therefore inexpedient and even wrong as unavoidably misleading the unwary. The casual use of these terms in approved divines, unless where they are deliberately laying down some doctrine, cannot be brought to prove the sense in which they received them; and, moreover,

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* There is here a slight inaccuracy. We have thrown down no "gauntlet," and invited no controversy. We published our views in regard to the Heathen as we would have done on any other subject. These views have been opposed by writers who have sought admission into our columns: to have rejected their communications would have been to incur the charge of conscious weakness, or of an arbitrary use of editorial prerogative: to have inserted them without reply would have been to give currency to what we conceive to be error. We have therefore inserted them with such strictures as we supposed the cause of truth to demand. This is all our share in the controversy. The connexion of the General Theological Seminary with the affair has been an accident which might have happened on any other subject as well as the present; for which we are in no wise responsible, and which probably *will never happen again.*

[a] One of the correspondents of the Churchman demurs at the use of this word as invidious. Most unreasonably, as a moment's thought must have shown him; for the distinction was made unavoidable through circumstances.

† Here we beg leave to dissent. We reject the latter of our correspondent's interpretations equally with the former. The former view can be held by none who recognise the fundamental distinction between universal redemption and universal *final* salvation. The latter view, so far as we are informed, has originated with those Calvinists who, like Dr. Dwight, have sought to modify the old theory and to disencumber it of its practical difficulties, by contending that the atonement is so far general as to render salvation possible to all to whom the Gospel is preached. The view which we have taken of the subject is widely different. We not only believe, with our correspondent, that the redemption of Christ has been "sufficiently comprehensive to embrace in its benefits all men" in the event of certain contingencies, but we believe that it *actually has* conferred on all men, real, positive, and unspeakable blessings. Independently of all contingencies whatever, we regard the redemption as having put all mankind into a pardonable state, as having secured to all men the influences of the Holy Spirit, and as having obtained for all men through the new covenant, which has been purchased and sealed by the blood of the Redeemer, a right or title to final acceptance and ever lasting blessedness; which will assuredly be made good to them, unless they frustrate or void it by a life of wilful disobedience, and impenitence, or by infidelity either formal or interpretative. See in the Churchman of June 9, the extracts from Dr. Barrow, under the 7th and 8th postulates.

‡ By admission into the Church of Christ we are invested with high and peculiar privileges, subjected to high and peculiar responsibilities, and blessed with proportionable grace to discharge them; and may, therefore, in the event of their being discharged hope for a brighter reward. This we regard as matter of positive revelation. As to the number who are finally to be saved, either in Heathen or in Christian lands, we have never yet been able to obtain any higher satisfaction than is implied in the text, "Strive to enter in at the strait gate!"

* Does our correspondent disallow, or has he overlooked the common distinction between *redemption* and *salvation?*

† God was *reconcilable* to mankind *before* the mediation of Christ. Now if, *after* the mediation of Christ, God is no more than *reconcilable* to man on certain conditions, then he becomes actually reconciled to those only who live long enough, and have opportunities and capacities, to comply with those conditions. In this case what becomes of infants and of all those who have been so destitute of opportunities and capacities as to render it *absolutely impossible* for them to comply with the specified conditions? And if God is merely *reconcilable* to mankind on certain conditions, and if one half of mankind die before the age of accountability, what positive or real benefit did Christ's death confer on *all mankind?* We have only to add, that the word *reconcilable* would not have expressed our meaning. The Scriptures, we think, justify the belief that God is *reconciled* to all mankind through the atonement; in virtue of which, he regards all mankind with favor prior to the commission of actual sin, and is ready to receive them afterwards on repentance and faith.

[b] Calvin for instance, book iii. c. 11, sect. 3, says, "Since God therefore justifies us through the mediation of Christ, he acquits us not by an admission of our personal innocence, but by an *imputation* of righteousness, so that we, who are unrighteous in ourselves, are considered as righteous in Christ."

‡ We have already said that there is good authority for the word, from Bishop Davenant down to Bishop Mant, (see his Bampton Lectures;) and we think that a more frequent use of it by those who take it in an intelligible sense would help to clear up the views of those who use it without seeming to attach to it any definite or intelligible meaning. What Calvin says, that God acquits us not by an admission of our personal innocence, but by the imputation of Christ's righteousness or merits as the ground or meritorious cause of our acquittal we perfectly understand. What our correspondent and the "theological writers" to whom he alludes mean, by "being clothed in Christ's holiness," or righteousness, we do not understand.

[c] Apply to this postulate the meanings of these terms according to the respective theories of the Bishops of New York, and Pennsylvania, and we should have strange results.

as a Protestant, I would bow to no authority save that of my God. Oaths of allegiance and conformity to the Episcopal Church are not forgotten; but the sense in which our beloved Church uses these terms cannot be doubtful; certainly, not so doubtful as to justify a latitude and a studied force of expression, such as that of the fifth of the Churchman's postulates, which would teach us to believe that, "as all mankind died in Adam, so all mankind were made alive, born again, or regenerated and justified in Jesus Christ." *

To the sixth postulate there seem to be strong objections. Christians usually, and we think correctly, regard the *giving of the Holy Spirit to be in a human soul the principle of a new and holy life,* as that great and wonderful change which seals them the servants in heart and indeed of their heavenly Father. Would the editor of the Churchman inculcate upon his readers, that the *carnal mind, which is enmity against* God, *which is not subject to the law of* God, *neither indeed can be,* is a fictitious description, though from the pen of an apostle, of an unreal state? Or, if this be the language of strict truth, are we to believe that such a mind *carnal, sold under sin,* can from the moment of our birth be the dwelling-place of the Holy Spirit, so that it may be said that the Spirit is in it *the principle of a new and holy life?* What means Ezekiel, (xi. 19,) according to such a theory, when he proclaims, in the name of Jehovah, "I will put a new spirit within you?" A *new* spirit, how so, if he is already in every human soul the principle of a new and holy life? What means St. Paul (Rom. viii. 9,) by saying, "If any man have not the Spirit of Christ he is none of his?" He appears to have forgotten that "the Holy Spirit is given to all mankind to be in every human soul the principle of a new and holy life."† I might cite numerous other passages were it at all necessary; though it would be hard to select the most striking from the almost innumerable declarations of Scripture which speak of the Holy Ghost as given to believers as their glorious and exclusive possession, as the principle of a new holy life.

Here again it may at once be acknowledged that these words may bear another meaning. The glorious uncertainty of theological language affords this privilege; but surely the editor of the Churchman would himself most deeply regret that Christians generally should believe what they very certainly must regard as obviously taught in this postulate. Why not write so that none should be misled? ‡ Would the man of plain sound sense see in this postulate any thing like an amplification of the opening words of our thirteenth article, where we read of "works done before the grace of Christ and the inspiration of his Spirit;" from which it would seem that this gift is neither *universal* nor necessarily given so soon as 'works,' i. e., responsible moral actions may be done. Is it at all doubtful that revelation would soon become an object of disbelief and ridicule were this her doctrine? For, alas! how many men looking in at their own hearts, and around them at the characters of others, would only laugh with scorn at the assertion that the Holy Spirit is given to all mankind to be in every human soul the principle of a new and *holy* life! ||

These remarks have already extended so much farther than was intended, that it can only be said in regard to the seventh and eighth postulates, that they are parts of a system of belief from which we must dissent, as asserting an actual change in the relation of fallen men to God, which we cannot learn from Scripture. These views are important, but as they are not wholly novel, there is the less necessity for dwelling upon them. The plain and forcible words of the Church Catechism always suggest themselves when such tenets are presented; nor has any new light lessened the confidence of childhood in their truth. A maturer conviction is not the less strong for being more intelligent,—"That being by nature born in sin and the children of wrath, we are hereby (in baptism,) made the children of grace." * On the tenth postulate we may still, without any danger, agree to differ.†

Excuse your correspondent, Mr. Editor, if he has spoken plainly; it has not been his intention to speak improperly. He has warmer feelings towards you than those of mere respect, and his "*Te Deum,*" would be a glad and sincere one, could he see the intellectual sceptre you wield pointing others more uniformly to the summit of that pillar upon which rests the truth of the Church of God.

3. Lastly, I will only at present ask the privilege of saying a little in behalf of a cause which among many, thank God, very many thousands in the Church, I love with my soul's warmest affections, the cause of foreign missions. It is a cause which, I feel sure, will prosper and triumph. Feelings of deep anxiety once felt are gone. But why cannot Episcopalians go together? At least why not each encourage and cheer the others in spreading the Gospel of the Saviour in that way which to each individual seems most promising? And why must the Churchman raise its voice against the prosecution of this holy work? Why, Mr. Editor, must the friend of foreign missions ever be crying to you, as one did to a soothsayer of old,

Manti kakon—ou popote moi to kreguon eipas. ‡

Let the friends of domestic missions pray all, labor all, and give all they can directly for domestic missions. Let the friends of foreign missions do the same; and between both let there be the most cordial good will as fellow-laborers in *one* noble cause. Rather still, let each do all he can for the spread of the Gospel by earnest efforts in behalf of missions every where at home and abroad. None can pray and labor and give too much in so holy an enterprise him give as God may enable him, and where God may direct him.

One of the correspondents of the Churchman has mentioned a truth which may be lost sight of in the great and exclusive importance attached to the doctrine of the salvability of the Heathen. This is an important truth; but is in no way the foundation of the obligation which rests upon us to send the Gospel to the Heathen. The express command of Jesus Christ is the origin of it, and demands its immediate discharge. His last great behest imposes this duty. That command rests in full and undiminished force upon his ministers at the present day. It is the commission which they bear; if it be not, they have no commission. It is accompanied by the assurance of everlasting support and communion. If the charge be not still the same, the cheering promise, "Lo I am with you always, even unto the end of the world," is not ours. "Go ye into all the world and preach the Gospel to every creature:" "Go ye and teach all nations:" such is and must be the charge to every true minister of Christ. Our Church recognises this to be the case in one of the prayers of the institution office offered by the Bishop or instituting minister in behalf of the new incumbent, and addressed to Jesus as having "promised to be with the ministers of apostolic succession to the end of the world." We have in the Scripture no distinction between home and foreign lands. We are bound to fulfil the commission as it was given. In this let us be in earnest. The destitution at home and abroad is great enough to engross the whole attention of the friends of these respective spheres, and leave them no time to disparage the efforts or wisdom of others. Let the Church do as she has done, acknowledge her whole and perfect duty, and commend it earnestly to each of her members. Let her superintend, encourage, and direct their efforts; appoint those ministers, who supported by her means, come forward with proper qualifications to do her work at home and abroad; and then, and then only, may she look for the blessing of her Lord. Too long has the withered hand hung motionless by her side, while unheeded the voice of her Saviour has been calling upon her to stretch it forth in faith. We have rejoiced at length to see it raised to the work, and dark indeed would be the day, should she ever let fall that uplifted hand which is now offering to the benighted the lamp of life. That fallen hand would wither again, and its paralysis spread until it should benumb every sinew in her frame!

A word more and I have done. The columns of the Churchman have admitted articles from an anonymous correspondent, speaking with ridicule of the foreign missionary operations of the Church, as having consisted pretty much in sending one young gentleman traveling among the Turks, two others to study foreign languages in the East, &c., &c. I envy not that writer his spirit; and trust there are few like him, who can have so little regard for the feelings of others, even though mistaken, as to insult them in a matter regarded by them as of eternal moment. It is easy to sit at home amidst the delights of civilization and the luxuries of wealth, and laugh at those who, "with their Bible in their hand and their Saviour in their heart," have renounced almost every thing to preach the Gospel where men know it not. Fair argument, if we must have any, but no ridicule. Point not the finger of scorn at him who dares to plant the cross of hope on the sea-girt rock. Honor his devotion, and pardon his temerity, (if such it will be deemed,) who, as the champion of his host, rushes forward with the sword of the Spirit against the fiercest of our foes, and falls triumphant. God bless missions at home! God bless missions abroad! May He ever bless our beloved Zion in the prosecution of both!

Cleric.

* Let our correspondent imagine himself in our situation. We wished to prove the salvability of the Heathen: and who were likely to be our strongest opponents? Why those persons who tell us that men have not the *capacity* to please God until they are regenerated; and consequently that all the Heathen, being unregenerate, could never be saved. Now there were two ways to meet such antagonists: the one was to deny their position and to enter into an interminable argument about the nature of regeneration and the right meaning of the word; and the other was to cut off all disputes by saying in the outset, "Gentlemen, you are right; it is only the regenerate who are capable of pleasing God, and are qualified to render an acceptable obedience to his laws: but all mankind are thus capable and thus qualified; therefore, in *your sense* of the term all mankind are *regenerated.* We thought and still think, that the laying down of this principle as one of our premises would serve to fend off from the essay much perplexity and troublesome argument to which it might otherwise be exposed. Such an *ad hominem* precaution, we supposed, would excuse a verbal deviation from regular and Catholic usage; the more so as it really conveyed a substantial and Catholic verity.

So with the term *justified:* there are certain blessings connected with regeneration and justification in which mankind are *passive.* This is admitted on all hands. On the theory of a partial redemption (which, although discarded *as a theory,* still, in our apprehension, retains a *practical* influence,) mankind, as they actually exist, and even after the development of their rational and moral faculties, are regarded as thus *passive* until the Spirit of God infuses into them a principle of life, and gives them the capacity of holy obedience. On the theory, however, of universal redemption, those blessings, in the reception of which men are *passive,* are secured for all mankind. All men are so far regenerated and justified as to be animated with a principle of spiritual life, invested with a capacity of pardon on repentance, and qualified, through grace, to render an acceptable obedience to the law of God. We may be mistaken, but our impression is, (and the opposition which has been offered to our essay has greatly confirmed the impression,) that, according to a widely-prevalent view of the subject, the Heathen are regarded as destitute of these blessings. At any rate the importance of laying down such principles as a part of the foundation of a solid argument on the salvability of the Heathen must be obvious to every reflecting mind.

† We honor our correspondent's plainness of speech, and, availing ourselves of the same privilege in return, beg to say that his remarks on our sixth postulate are proof that his views have been formed on the Calvinistic hypothesis, notwithstanding his rejection of it. It can hardly be expected of us to go over the subject again, and we therefore refer him to the remarks on our correspondent T. in our last, and in our paper of June 9, under the word "Regeneration." We refer, also, to the sermon in the paper of June 9, from the text "As many as are led by the Spirit of God, they are the sons of God."

‡ That is, why will not the editor of the Churchman do that which divine inspiration itself has failed to accomplish?

|| Let "Cleric" try the experiment; let him take the vilest sinner of his congregation, or let him visit the states prison and take the most hardened of its inmates, and ask him whether he has not been conscious, at least at some time of his life, of an inward principle dissuading him from his evil course and prompting him to good? Was this principle from his own depraved nature, or from the Spirit of God? If this principle had been conscientiously followed by the subject of it, would not the effect have been that "the old Adam would have been so buried that the new man would have been raised up in him?" [*Baptismal Service.*] And if so, was it not given as "the principle of a new and holy life?" Let the appeal be seriously made and no man will be found to laugh at the assertion. How such a belief can be a cause of infidelity is more than we can imagine. But take the contrary view: suppose men to have preached to them the necessity of a new and holy life; suppose them to be told that this new and holy life must derive its origin from a principle of the Holy Spirit, and to be told at the same time, that this originating or life-giving principle is denied to the greater part of mankind. Would not this view lead to infidelity? That it would is not merely a matter of conjecture; it is a matter of fact and history, which may be verified by every man's observation and reading.

* We see nothing in the 7th and 8th postulates repugnant either to the Catechism or the Scriptures, and it will be time enough to reply to our correspondent when he shall have done us the favor to explain wherein the supposed repugnance consists.

† From the manner in which "Cleric" opened his communication, we expected to be overwhelmed with objections; and now, that we have come to the end, what is the result? To the first and fourth postulates he agrees entirely. To the second and third he accedes so far as the sense is concerned, but would propose an alteration in each in regard to a word. To the fifth and sixth he objects most strongly, but after all allows that they may be true. To the seventh and eighth he objects, but assigns no reason for his objection. On the ninth he is totally silent; and on the tenth he says we may differ without danger. May we hazard the conjecture that "Cleric" was probably startled at the postulates because of their contrariety to his general habits of thinking, but that when he undertook seriously to refute them he found them nearer the truth than he supposed? Is it too much to believe that two or three more similar attempts would bring our unknown friend into an acquiescence with the views of the Church, as expounded by the most numerous and learned of her divines? Cleric appears to us to be one of a class; and we hope it is no offence to express the wish that others of his way of thinking had been at the pains to *write* their objections instead of to *talk* them.

‡ To appreciate the applicability of this quotation, the reader must be reminded of the facts that gave rise to it. A most destructive pestilence was raging in the Grecian camp. Achilles, having summoned a council of the chiefs, commanded Chryses, the priest of Apollo, to explain the cause of the calamity. Chryses, after a promise of protection from the vindictive rage of Agamemnon, assured the Greeks that their sufferings proceeded from no defect of piety on their part, nor yet from any backwardness to make offerings and contributions of a suitable nature and for a proper purpose in the cause of religion; but that it was solely owing to the fact that Agamemnon, who had obtained forcible possession of Chryseis, the daughter of Chryses, and who refused to surrender her to the entreaties of her father, had thus by his violence and obstinacy incurred the displeasure of Apollo, and brought distraction and misery on the Grecian camp. It was upon the occasion of this true and honest announcement of "the blameless priest," that the grim Agamemnon, his inward parts, says the poet, surcharged with *black bile,* and his eyes flashing the fire of vengeance, uttered, in all the stormy impotence of rage, the denunciation which our correspondent has applied to us:—"*Prophet of bitter things, never dost thou speak the smooth and comforting word!*" How far does our correspondent wish the application to extend? If Chryseis is to represent the peace of the Church; if "Cleric" is content that he and his associates shall be identified with the vociferous son of Atreus, whose words he has adopted; and if whatever of distraction or evil may exist in the Church, is to be ascribed to the want neither of sound piety nor of discreetly applied charity in the majority of her members, but simply to the extravagant measures of a few wild chieftains, who, in the prosecution of a foreign war, have forcibly abducted the genius of Christian peace, and who still keep her in seclusion for the accomplishment of their selfish purposes, and refuse to restore her to the arms of her suppliant parents,—*then* the editor and his friends may be content to receive with meekness the malediction that was bestowed on the "guileless" Chryses: the more so as the simile comforts them with the assurance that the peace of the Church is the offspring of their counsels and labors, and that they have the guarantee of the civil power (Achilles) for protection against the fury of all the Agamemnons who may assail them. Presuming, however, that our correspondent is disposed by this time to retract his unfortunate quotation, we hasten to assure him, that charity no less than modesty, inclines us to abandon the parallel. Indeed the whole of "Cleric's" allusion to foreign missions has been, we think, unapt and unwarranted; for neither in the essay on the salvability of the Heathen, nor in any thing that we have since written, has there been one word against foreign missions.

N. B. The notes in the above article indicated by the letters of the alphabet, are Cleric's; those indicated by asterisks and the like references, are the editor's.

For the Churchman.

BIBLE AND COMMON PRAYER-BOOK SOCIETY.

Mr. Editor,—A few days since an old friend of mine, who, like myself, being an old-fashioned Churchman, is a regular contributor to the institutions and societies of the Church, stated to me that he had recently received a printed circular from the Young Men's Bible Society of this city, composed of persons of all denominations, but which circular contained the names of several gentlemen whom he thought were Episcopalians. He was somewhat surprised to find, on inquiry of the gentleman who presented the circular to him, the object of which was to obtain additional pecuniary aid for the society, that *all* the names attached thereto were those of Episcopalians. Upon further inquiry of the same gentleman he found that these names had been purposely selected because they were Episcopalians, and because a circular signed by *them* and addressed to their brother Episcopalians would probably produce a stronger effect upon their mind and feelings, and thus secure more liberal contributions. My friend thinking the plan savored a little *too much* of worldly wisdom to be entirely honest and above board, stated to the gentleman who presented him the circular his strong doubts whether such a procedure could fairly be brought within the sound rules of morality. The gentleman undertook its defence, not so much upon the ground of its abstract propriety, as upon the principle, that as Episcopalians were doing but little in the way of distributing the Bible thro' the agency of the Bible and Common Prayer-book Society, having distributed, as he alleged, but *twenty-six* Bibles during the past year, the appeal in this form for that object was justifiable. And, moreover, he said there was something delightful in a union of all denominations for the distribution of the Bible without note or comment. But my friend was a little too old a fox to be caught in such a trap as that. He had learned his lesson of duty on this subject in another school. He therefore, very properly, I think, remonstrated with the gentleman, and asked him why it was that himself and other Episcopalians of like opinion with himself, did not give to the Bible and Common Prayer-book Society the benefit both of their funds and their active and zealous personal cooperation? Why they did not infuse *their warmth* into the cold mass of that society?—These questions were well put, Mr. Editor,—the answer to which should be well considered by every Episcopalian who wishes to sustain the institutions of his own Church—those institutions which being directly and immediately connected with the ecclesiastical authority, are based upon sound principles, and will doubtless have the Divine blessing throughout the long tract of time before us.

The narration of this conversation induced me to examine the last annual report of the "New York Bible and Common Prayer-book Society." It will probably be recollected by many of your readers, that the old New York Bible and Common Prayer-book Society, formed in 1809, and the Auxiliary New York Bible and Common Prayer-book Society, founded and chartered for twenty years in 1817, upon the expiration of said charter, formed, about the first of May last, a new society under the old designation. Upon examining its report for October, 1837, I find that the Auxiliary Society had gratuitously distributed from the 1st of October, 1836, to the 19th April, 1837, *two hundred and twenty-five Bibles,* three thousand and fifty-nine Prayer-books, and twenty-four copies of the Psalms. Since the organization of the present society, on the day last above mentioned, up to the 1st of October last, 26 Bibles, 784 Prayer-books, 12 Testaments, 500 copies of the Psalms. From the 1st October last to the present time, there have been gratuitously distributed *four hundred Bibles* and *five thousand Prayer-books.* Making a grand total of distributions in about 18 months, of six hundred and fifty Bibles, 8843 Prayer-books, five hundred and twenty-four copies of the Psalms, and twelve Testaments. Now, Mr. Editor, it does appear to me, that for a *cold, inert, and inoperative Episcopal Society,* this is a pretty fair evidence of an entire misapprehension, as to the extent of its operations, in the minds of some of our worthy brethren, whose zeal, time, and funds being pretty much appropriated to help forward "voluntary associations," having no connexion with their own Church, have of course but little of either left for the benefit of the Church's own institutions.

When it is considered that the undivided energies of other denominations, who have no such invaluable formulary of public worship as ours, are devoted exclusively to the distribution of the *Bible,* and that our Bible and Common Prayer-book Society is the chief source of supply for the Prayer-book to our large and rapidly increasing Diocese, and to a large portion of our extended country—to our army, navy, hospitals, prisons, merchants, marine—all of which are liberally supplied when it is required, it must be conceded that the distribution of *Bibles* by our society is on a very respectable scale. More than twenty years of intimate association with this noble institution enables me to say, that it holds the Bible and Prayer-book with equal hand, ready to distribute one or the other, or both, as the applicant may require. The desire of its Board of Managers to distribute the *Bible* is limited only by the means placed at their disposal by their fellow Episcopalians. I know, too, that any person who may wish to be a contributor to the circulation of the *Bible alone,* or of the *Prayer-book alone,* has but to confide his funds to this society, with his expressed wishes in reference to the disposition of them, and they will be fully and literally complied with. I well remember one gentleman who, being a contributor to the American Bible Society, gave *one hundred dollars* to be appropriated solely to the distribution of the Prayer-book. And it was done. So also would it be if any persons chose to be contributors for the distribution of the *Bible alone.* With a society so admirably fitted in its organization for the distribution of both of these blessed volumes, is it not a matter of deep regret, that we cannot all see our duty in giving it a cordial and undivided support? But, Sir, I sit in judgment on no man, I call in question the motives of no man: to his own Master each one of us standeth or falleth. I only regret, and beg to express this regret in the most respectful manner to those who differ from me, that Episcopalians do not unite as readily among themselves as some of us do with those who are not of our own immediate household of faith, in a matter effecting so essentially the character our Church and the best interests of religion.

I should have mentioned in another place that our society is the owner of the celebrated set of "Magary plates" for the Prayer-book, than which a more splendid page cannot be found, and from which have been printed some of the most beautiful copies of the Book of Common Prayer to be found in this country. It also possesses a set of plates for the 8vo Prayer-book of a large and fair type for the use of elderly persons, from which the society prints and gives away to the *aged poor,* to whom the books of a smaller type are of no value, any quantity that may be required; also *two sets* of plates for the 18mo Prayer-book, from one of which is printed the *superior,* and from the other the *inferior* editions, for gratuitous distribution and for sale to auxiliary societies. The society also possesses a set of 12mo plates of the Bible, which are said by competent judges to furnish the best and cheapest book ever furnished in this or any other country. Having had the benefit of a most careful reading, and comparison with the best editions of the Bible, by reverend gentlemen of our Church, whose qualifications for the undertaking were of the highest order, the book is as desirable for its *accuracy,* as for its other good qualities; this is the society's Bible for *gratuitous distribution.* The estimated value of their several sets of stereotype plates will fall but little short of *five thousand dollars,* to which may be added a "stereotype fund" of more than *eleven hundred dollars,* at interest in good and safe hands; which "fund" is a provident provision for the repair and replacement of the plates as time and use will require. Now, Mr. Editor, it is not my intention to *boast;* for after we have done our utmost in the way of our duty, we are still comparatively unprofitable servants, and therefore *boasting* would be entirely out of place. But may I not say without reproach, upon this statement of facts, that in my judgment, no Episcopalian is justified in withholding his aid upon the ground of the society's inefficiency of action, nor yet upon that other, popular it may be, but delusive ground, of the beauty of uniting all denominations for the purpose of distributing the Bible? "Is not the Church of God" the *authorized* keeper and witness of holy Writ? Is not the Protestant Episcopal of this country a pure branch of the Church Catholic?" Upon what principle then, other than that of mere human expediency, is it that many of our Churchmen make societies not connected with our Church the channels of their benevolence? A benevolence which, if it flowed universally and directly into the channels of the Church societies, would enable them to operate with a zeal and efficiency, and to an extent more nearly commensurate with the spiritual wants of the people, and more adequately sustain the honor and dignity of our Church.

A Layman.

The following communication was on part of a sheet which contained a description (published in our paper some two months ago) of several Episcopal acts and other transactions of interest in the Diocese of Tennessee. We considered the communication as rather of a private nature, and had not intended to publish it; but a friend who chanced to obtain sight of it has overruled our scruples.

For the Churchman.

Rev. and dear Sir,—To the items of ecclesiastical intelligence given above, there is appended a simple chronicle which I hope you will not insert in the Churchman, unless you think it may be useful or interesting. If it were colored instead of barely sketched—if instead of a naked skeleton of facts, a full detail of difficulties and discouragements had been given, a history of *feelings,* as well as of facts, something more attractive might have been set before your readers; but the narration would have then assumed a *puffing* appearance, of which I desire it to be free.

Such a story may be cheap news from Tennessee, but only suppose it to be communicated by the missionary to Persia—

——adventurer in the search
Of foreign worlds, who through the 'midst unmark'd,
In show plebeian angel militant
Of *lowest order*—

(Is he not a *deacon?*)

——penetrates beyond
The realm of Aladule, in his retreat
To Tauris or Casbeen!—

And only suppose the locality to be not a village of Tennessee, but

——the destined walls
Of Cambalu, seat of Cathaian Khan,
Or Samarcand by Oxus, Timur's throne,
Or Paquin of Sinæan king!—

Why then it would stand a chance to be trumpeted abroad as a matter of great interest and gratulation, and the farther from home, the nearer it would be to the sympathies of the religious world.

"'Tis distance lends enchantment to the view."

I might also, had I followed the usual style of missionary narrative, have embellished the story with anecdotes illustrative of the manners, state of religion, &c., in this outlandish part of the world. For instance, some months ago the missionary here preached a sermon in defence and illustration of the liturgy. Just at that time a bird of passage had alighted among us in the shape of a dissenting minister; and he was persuaded by his brethren to answer with an attack on the Church. To make a learned and formidable appearance this *malleus catholicorum* took the extraordinary pains to write out his sermon; and the argument chiefly urged, certainly deserving the credit of originality, was this:—"The bishops of the Episcopal Church were ordained in Britain; in Britain, by the laws of the country, there can only be a *certain number of bishops; ergo,* Bishops Seabury, White, and Provoost were unlawful bishops, and had no valid ordination!"—And so, having discharged his piece, the learned polemic, in the homely phrase of Bunyan, "went his way, and we saw him no more." But, alack! his brethren soon *heard* of him, even the astounding intelligence that he had been transmuted into a drunkard and gambler, at a place south of us, and that they had been bamboozled by a wicked impostor. The worst part of the story is, that while he acted the parson, he united some respectable people in matrimony.

Again,—In the village there is a free church, a sort of Pantheon, open to all sects. Some of the citizens who wished to devise means to erect a school, assembled for deliberation in our church, without a word said to parson or vestry. The matter was not matured, and another meeting was appointed to be held at the same place on a subsequent day; but our minister, who is a Churchman, promptly interfered with his negative. In the next village paper there appeared an announcement, that "having been forbidden by the minister to assemble in the Episcopal church, the school committee would meet in the *republican* church": the antithesis insinuated between Episcopacy and republicanism being made apparent by conspicuous type. Shortly after, a notice was circulated that the reverend Mr. Somebody was going to hold forth in this temple of democracy on the following Sunday. Some respectable citizens assembled to hear the stranger, when, lo! he proved to be an idle fellow about town, who had said that "he could preach;" and his loose companions had resolved to put his alleged powers to the test. The next day, the parson *pro tempore* was a detected stealer of swine's flesh, and absconded incontinently from the theatre of his ministerial debut.

That is a good illustration of the declared opinion of the quadruple alliance of the Episcopal Recorder, given *ex cathedra,* that "the closing of Episcopal churches against temperance meetings, and the ministers of other denominations, is *new doctrine in the Church!*

By the way, in the same paper which contains this declared innovation, I have been shown a letter, purporting to be from "a brother in Tennessee," highly laudatory of the Recorder, and subjoined as an afterpiece to Bishop M'Coskry's epistle, that being the tragedy, and this the farce. I am acquainted with the persons, and I believe with the opinions, of every clergyman (save one) now officiating in this diocese, and I am confident there is not one who would subscribe his name to such a letter. There is a minister connected with the diocese, but not now residing in it, from whom it might and probably did proceed; and the subscriber to whom I am indebted for a sight of it was obtained by his agency, and intends to discontinue it as soon as the year expires. A copy was forwarded to the minister here, Mr. Foster, as I believe it is a rule to furnish all missionaries, he sent it back to the publishers. Our diocese was formed by Bishop Ravenscroft, and is governed by Bishop Otey, and marches in the same class with Connecticut, New York, and North Carolina; and the solitary descant sung by our poor little abortion, the "Episcopalian," ere "hushed were our Gertrude's lips," was not at all in chorus with the Recorder.

W. P.

For the Churchman.

Mr. Editor,—It is an easy, but a very unworthy procedure for men to stir up strife, and then moralize against it, and blame those whom they have drawn into self-defence for hostility to peace. Something like this I see in the manner in which it has suited certain persons to deal with you in reference to your article on the salvability of the Heathen, which they had an opportunity, *if they could do it,* to answer; but which they rather preferred to make the ground of railing, and of personal accusation. Now, Mr. Editor, that the *facts in the case* are beginning to be honestly developed, the public mind is taking the right turn; our excellent and justly-cherished Seminary is rescued from the charge of ever having been rightly mixed up with the matter, and the world is beginning to see that you "have been" indeed, as stated by you in an able editorial in your last, "in this whole matter the assailed and aggrieved party." Pride, passion, and prejudice, are gradually yielding to holier influences, and good and thinking men are seeing that it is even so.

It is far from my desire, Mr. Editor, to re-excite any of the bitter animosity which has so unaccountably clouded Christian minds on this subject; but I have ever thought it a radical defect in Christian morals, to sacrifice the cause of truth and righteousness to sensibilities, however amiable, or immediate apparent interests, however pressing. I have ever thought it a radical defect in Christian faith to stop short in any measure required by truth and righteousness because of the fear of consequences. The Lord God Omnipotent reigneth, and the cause of truth and righteousness is His; let it therefore have free course: He will bring it to its proper issue. Jesus Christ has promised to be with his Church always: He, therefore, will see that what truth and righteousness require shall never injure it. When men take counsel of worldly expediency and policy, they lean upon that wisdom which is foolishness with God.—When they refer all to Him, and in true faith *do what is right,* they may hope for a blessing from on High.

I therefore turn a deaf ear to all wailings that may be expressed about the sacrifice of peace, and with humble Christian confidence of rectitude send this communication.

There appears to me, Mr. Editor, to have been, in the hue-and-cry which it has been endeavored to excite against you, a forgetfulness of due regard to that ecclesiastical superior to whom you are responsible. I hope there are no Episcopalians to whom I must say that we are neither a Congregational nor a Presbyterian body. But what has been the state of things with both clergy and laity respecting your alleged tremendous transgressions? If I am rightly informed—for, being far distant from the city of New York, I depended upon information for my knowledge of the state of things—meetings were talked of—denunciations were talked of—The Churchman was to be withdrawn from public patronage, and *its editor was denounced as a heretic and an advocate of pestiferous perversions of gospel truth.*

The first three of the above alternatives are too insignificant to deserve attention. The fourth is *grave,* and *shall be gravely met.*

What is it?

A presbyter of the Church; the rector of, I am happy to say, a growing and a growingly influential parish; and one who, under authority of the Trustees, is an appointed teacher in our General Theological Seminary; is denounced as a promulger of heresy, and of pestiferous perversions of gospel truth.

And by whom?

If the Episcopal Recorder is to be trusted, by three of his brother presbyters—the resident professors of the General Theological Seminary.

It will be seen, Mr. Editor, that for the purposes of truth and righteousness design d by this article, I must take matters as they *were.* They are now, to be sure, different. Important and *extensively-meaning* discrepancies, however, are yet to be settled between the Recorder and its original correspondent on the subject. But the propriety of your action is to be determined by what *was* when you acted.

A presbyter then of the Protestant Episcopal Church is publicly accused by three brother presbyters of heresy, and of pestiferous perversions of gospel truth.

To whom ought true Churchmen, and especially true Church presbyters, to make this accusation? *They* know. Let all other inquirers know that it should be to the Bishop of the Diocese to which the sinning presbyter belongs. This is the *church-like* course of things.

Such a course, however, was not pursued; but the *unchurch-like* course of appealing to popular feeling. What, then, was the remedy of the accused? To call on the alleged accusers either to deny the allegation or to show that it was well founded. They declined doing either. How can any honest, and honorable, and Christian man deny, Mr. Editor, that you therefore took the proper course? What else could any correctly-thinking clergyman have done, had a public print, on alleged ample authority, said that the resident Professors of the Seminary had charged him with heresy, and with circulating pestiferous perversions of gospel truth? Would he not as publicly have called on those who were put forward as his accusers, either to deny that they made the accusation, or to withdraw or substantiate it? On their declining to do either, would he not be aompelled to throw himself upon the good sense cnd Christian principle of the community by the very course which you have pursued? Until another proper one is pointed out, I must maintain that *you have done right.*

But I have been in some measure drawn aside from the main object of this communication. It was to say, that the true course for real Churchmen to pursue, where a presbyter is accused of an indictable offence, is not to talk much about it, to try to get up meetings, to enlist public presses, or otherwise to appeal to the passions of the people; but to take at once the orderly canonical course of a presentment, or at least a complaint to the diocesan. Inferior and less regular courses are any thing but Episcopal. If there is an honest conviction of the truth of the charges, such courses are disorderly in the highest degree. If there is not, they are —— I forbear to say what;—for I verily believe that there have been honest and good men drawn into this most unlooked-for vortex, who will be ashamed of the part they have taken when they thoroughly understand it.

Righteousness.

For the Churchman.

Mr. Editor,—Business having taken me the last week to Boston, I availed myself of the time which it allowed to be present at the Convention of the Diocese of Massachusetts, and at the Annual Meeting of our Board of Missions.

I was much gratified at both. There was in each a manifestation of good Christian feeling and good sound sense, which I much enjoyed.

In the Convention all the discussions which I heard were well conducted. Difference of opinion did not produce difference in affection. There was warm and animated, but never, as far as I saw, intemperate or unchristian discussion.

A subject of great and grave importance was introduced—the election by *and for* Massachusetts of an assistant to Bishop Griswold *as Bishop of Massachusetts.* The correct principle was ably advocated, and finally acted on, that Massachusetts, notwithstanding its connection, for local purposes, with the Dioceses of Maine, New Hampshire, and Rhode Island, was an independent diocese, and competent, under the canon of the General Convention, to elect an assistant bishop for itself. The Rev. Alonzo Potter, D. D., is the individual elected; and I was happy to see such a general acquiescence in the measure as to warrant the hope of its being one of great interest and promise to that important section of the Church.

The great satisfaction thus evidently given to our venerable presiding bishop, in his diocesan capacity, presents another view of the subject in which every Christian heart must feel a deep interest.

In the Board of Missions, every thing appeared to go off well. The several reports were highly satisfactory and gratifying.

A committee of inquiry was appointed relative to our missionary operations in parts under already established Episcopal supervision and jurisdiction. This is a matter of great importance. Where there are bishops, not, like those of the Church of Rome, departing from the essentials of the true faith, and thus, as heretics and schismatics, prescribing sinful terms of communion, it is a grave question, connected with the truly evangelical character of our missions, whether we ought to operate in those parts without a recognition of the legitimate authority and jurisdiction of those successors of the apostles. The Lord's house is one, and its ordinances ought to be conscientiously obeyed. No blessing can, on Christian prin-

ciples, be rightly expected on a mission which is not on Christian principles conducted. Very great importance ought, therefore, to be attached to the inquiry thus instituted.

Before closing this brief notice, truth requires me, Mr. Editor, to say that there were, in speeches made at this meeting of the Board occasional sly (but, as if in consciousness that they could not be maintained, they were very sly) allusions made to your late noble efforts to put gospel doctrines on gospel grounds, and to urge the Church to do the right on right principles, which were intended to militate against them. The thing, however, was done very ungracefully as well as ungraciously, and certainly did no harm.

The unchristian ground was also taken, with weak and faltering steps, that zeal for *foreign* missions was a test of piety.

I could not see, however, that in either of these cases there was success in interfering with the harmony and Christian feeling which so generally prevailed. OBSERVER.

THE CHURCHMAN.

SATURDAY, JUNE 30, 1838.

LETTERS FROM EUROPE.—NO. IV.

Malta, January 23, 1838.

On the sixth day after leaving Gibraltar, we entered the scarcely less famous port of Valetta in the Island of Malta. Here we took leave, probably for ever, of the good Bishop of Bombay and his amiable daughter, (who, in the estimable qualities of mind and heart, closely resembles her father,) and parted with mutual expressions of sincerest regard and regret. The Bishop has been but ten weeks in England, and returns almost as from a strange land to the home of his choice and the scene of his by-gone travails, gladly to do again what "his hand findeth to do" for his God, and to die. May the blessing of our God go with him! We saw him once more, though not to speak with him, at the administration of confirmation the next day in the church. Though, as at Gibraltar, and indeed any where in the Mediterranean, this was the first visit of an English bishop, yet a small congregation only were assembled.—Eight clergymen, principally chaplains of the men-of-war in port, were present in their robes, and *one hundred and nineteen* individuals were confirmed under circumstances precisely similar to what I have noted of the former occasion. Of Malta and its dependent islands which we have visited in their length and breadth, I cannot speak particularly without wearying both you and myself. Surely of the Knights of St. John it may be said, "There were giants in those days," and the more modern possessors of this contested speck in the wide waters, so far from adding to the wonderful works of old, have not even wholly preserved those they found here. However, there are still in perfect order enough of walls and lines, batteries and bastions, forts and castles, moats and gates, churches and palaces, to bewilder and astonish by their incredible extent, strength, and magnificence. Ruins, too, to the age of which old Rome is as an infant, return to your curious gaze a time and people known hardly even to history. But all these I must now pass with a word, and bring you back to the living and moving things of time present. The same hospitalities which we experienced at Gibraltar have been extended to us here. Our own consul, the Protestant clergy, and other gentlemen, have by their attentions made us feel quite at home in this strange city of stone. Ten days have slipped noiselessly, though not idly away, and we are yet dwellers in the land. Think not, however, that Calypsos are still found, as fabled of old, upon these sea-girt isles. The Maltese are rather to us, in one sense, 'the barbarous people' of the apostle's time. In no small part of Arabic extraction; a corrupted Arabic tongue is the language of the whole native population. Of course our Hebrew and French are of no account; and as not one of our trio has ever ventured "the cognate tongues," our intercourse with the people is necessarily limited to signs, and, when unavoidable, to *solids*, by aid of which we rarely fail to make ourselves satisfactorily understood. But, as I have said, we have seen sights and society enough to give wings to time. We have visited the "famous St. Paul's Bay," and with our Bibles in memory, have looked out upon the "certain creek with a shore, into the which" tradition affirms, "they thrust in the ship." And, again, we have been to the "Old City," which from time immemorial has had an existence in the very centre of this isle; and, led by a priestly guide, have descended into the vaults of a consecrated temple, and lighted air torches in a cavern in the rock, made sacred by the name and statue of St. Paul, where, saith the story, the holy apostle was confined for the space of three months; his courteous reception and honorable residence for that term of time, recorded by St. Luke, having unfortunately been converted by the mutations of centuries into a subterranean imprisonment. But enough of the addenda (though they could be indefinitely multiplied) to the only authentic history of St. Paul's connexion with Malta.—Were I to judge of the religion of the Maltese by the number of their sacred buildings and priests, no people could be more pious. Large and splendid churches are not only found in every town and hamlet, but are thickly sprinkled also over the whole island; and little chapels, images, and crosses meet you at short intervals on every road. Two thousand priests or candidates for the office, that is, one in every sixty of the population, minister to the numerous altars. Yet it is to be feared that genuine religion is little known; and daily observation shows that the state of public morals even is by no means "without spot." The whole company of the priesthood, candidates as well as those actually in orders, appear in public in a common habit which is assumed at an early age; and I have been not a little amused in my walks on meeting every few steps boys of every age, from eight to twenty, arrayed in long Quaker coats with standing collars, vests of corresponding length, breeches with enormous buckles at the knee, long hose and buckled shoes; the whole surmounted with a low, broad-brimmed hat turned up at the four corners, and yet of ample remaining latitude and longitude to overshadow half a dozen such heads as the one which was lost in it.

We have spent many happy hours in the society of the clergy of the English Church in this place. With Rev. Mr. Schlienz, in particular, who is at the head of the missionary establishment and press here, our acquaintance has been one of unfeigned gratification. He is a gentleman of unaffected piety and extensive erudition, and enjoys the respect and confidence of all classes. He is ardently engaged, among many other good works, in promoting both the secular and religious education of the Maltese, and is now printing a work in the language, which will afford also (as I learn from an incomplete copy he has given me) many useful hints in missionary operations in this quarter. He often speaks of the visit of the Rev. Professor W. and Rev. Mr. V., two well-known clergymen of our Church, who were some time at Malta, and makes minute inquiries of their present situation and welfare. In company with his assistant in the press, Mr. Badger, he showed us through that establishment, which includes every operation, from the forming of the matrices to the binding of the printed volume and the lithographing of its designs. Mr. Badger took particular pleasure in exhibiting a specimen of new Arabic types just completed under his supervision, which he, with other individuals informed in the matter, pronounces decidedly superior to any now in use. He expressed the wish that a font of these types might be ordered from some one of our missionary or other presses in America. In the house of this gentleman we met a singular company the other evening. Of a dozen persons present there were three American and as many English clergymen, two German gentlemen attached to the press, a converted Constantinopolitan Jew, a Syrian and his Egyptian wife, and one or two Maltese. The Jew and Syrian are particularly interesting characters. I spent two hours most pleasantly in listening to their story from their own lips.—The former is the son of a wealthy banker in the Turkish capital, and owes his conversion instrumentally to an acquaintance with two individuals of his own city and people who had embraced the Christian faith in the Armenian Church. These converts had been universally rejected by their own nation in consequence of this change, and their conversation was sought by our young Jew, (who entertained the general belief of their insincerity,) principally for the purpose of controverting their arguments in favor of the religion they had espoused. They gave him a New Testament with the promise on his part of faithfully examining its contents, and though at first so far offended as to throw it aside, he was at length induced, by the frequent quotations from the Jewish prophetic writings, to yield it a most diligent perusal, comparing in every instance the prophecy and promise concerning the Messiah in the Old, with its alleged fulfilment in the New Testament. The result was, in a word, his firm conviction of the truth of Christianity; and his determination, though not without counting the cost, openly to avow it. With much difficulty he obtained the consent of an Armenian priest to baptize him in the house of a common Christian friend, and at the age of seventeen he confessed himself, under the name of Baptiste, a follower of Jesus of Nazareth. After a short interval of quiet, sufficiently long, however, to induce ten other Jews to follow his example, persecution arose, and at the instigation of his nation and even of his own family, he, with the other ten, was seized by order of the grand vizier, condemned, and imprisoned under sentence of death; the whole work of cruelty being effected by the means of bribes largely proffered to the Turkish minister. Providentially, however, the intercession of an Armenian favorite of the sultan obtained from that monarch a commutation of their sentence into one of perpetual exile to Cesarea.—From this city Baptiste, at the end of two years, made his escape, first to Tarsus and thence to Smyrna, where he was kindly received by the Christian missionaries, more fully instructed in the Protestant faith, and finally led to embark for England. Here, after some time advantageously spent in the University of Oxford, at the charge of his religious friends, he was sent to Malta by the Church Missionary Society to aid in the work of the translation of the Scriptures into the Hebrew. It is now seven years since his conversion, and during that time his family have constantly refused to receive him or maintain a kind correspondence with him. His companions in exile have all been released. Baptiste bears the name of an intelligent and truly pious man, and in conversation certainly gave every evidence of the truth of this account. He informs me that there are hundreds of his countrymen in Constantinople ready to embrace the religion of Christ, but who are deterred by the fear of the dangers which accompany the act. Of the Syrian, too, I might tell an interesting tale. His name is Faresh Esh-Shidiack, a native of Beyrout, and brother of the supposed martyr Asaad Esh-Shidiack, who has been made celebrated in the Christian world by the story of his conversion from the creed of the Maronites to the Protestant faith, and of his consequent sufferings, drawn up by the Rev. David Bird, American missionary at Smyrna, and published in our country in the form of a tract. Faresh followed his brother in outward conformity to Protestantism, and was compelled, in order to avert the same fate, to flee from his native country; and is now engaged in similar labors with Baptiste. He has just finished the translation of the Prayer-book into Arabic, and is occupied at present with a translation of Keith on the Prophecies into the same tongue. He is scarcely yet, I am informed, what may be denominated a practical Christian believer, but, from the natural bent of his mind, is intent rather on speculative questions and metaphysical difficulties in religion. In conversation with these and the other gentlemen of the company, you may believe that the evening fled too quickly away, and that the devotions with which it was closed conducted by the Rev. Mr. Schlienz and a naval chaplain present, in which "the brethren from a distant land" were particularly remembered, were of an eminently delightful and impressive character. But we have done with Malta. To-morrow morning, Wednesday 24, we embark for Messina on our way to Naples. As a caveat let me premonish you, that should you now receive me with favor, I may be tempted to seek a corner of your hebdomadal again. Good bye. Yours fraternally. W.

There were two points in the portion of the joint letter of the Rev. Professors Wilson and Turner which contained Dr. Turner's explanation, to which we were apprehensive that "A Trustee" might direct his remarks in reply. The first is an implied distinction between having authorized a *publication* and having "authorized a friend *to communicate this fact* [Dr. Turner's dissent, &c.,] *to the editor of the Recorder, and his willingness that it should be made known.*" The other is the statement that this communication was authorized by Dr. Turner as a private individual, and not as Professor of the Seminary. There was no room for any difference between "A Trustee" and Dr. Wilson on either of these points, inasmuch as the latter gentleman explicitly states, that "any *publication* on the subject was disapproved by him, and was unexpected." But as the denial of one or both of these distinctions was necessary to sustain "A Trustee's" inference of "official interference" from the communication in the Recorder, we thought it not impossible that the consideration of one or both of them might be embraced in his reply; and while there was a possibility of this we felt that we could not with propriety express any opinion on a subject which might be considered as pending between them. We are happy to see, however, that "A Trustee" has waived the consideration of particulars, and contented himself with the general observation, that *in so far as his inference has proved correct, his remarks were just.* We have now only to express regret that the silence which in our last we felt constrained to observe in regard to Dr. Turner's position, should have had the effect (equally undesigned and unavoidable on our part) of seeming to make an invidious distinction between two valued Professors of our Seminary, both of whom by many years of learned, faithful, and unwearied devotion to the interests of theological education have well earned for themselves the respect and confidence of the Church.

For the Churchman.

Mr. Editor,—In reply to the Rev. Professors Wilson and Turner, I beg leave to remind them most respectfully, that the Episcopal Recorder, of May 26, declared itself "authorized" to "let it be known" that your views in the ten postulates were "not those of the resident Professors of the Seminary;" that the Churchman of June 2 reprinted the declaration of the Recorder, besides calling upon the Professors either to disavow the strong condemnation connected with this expression of their views or to sustain it; that the Churchman of June 9 contained no notice of the affair on the part of the Professors; and that the Recorder, from the first date till now, has given neither an explanation nor a disavowal of this "authorized" proclamation; for such the phrase "let it be known" obviously makes it. In other words, I waited more than two weeks from the first publication, and more than a week from the second emission of it, to let the Professors speak for themselves concerning *that* publication, whether noticing your remarks or not. As they did not, the inference was fair that the Recorder had acted on sufficient authority; and on that inference I relied in my brief article concerning "some of the Professors." In so far as the inference proves correct, my remarks were just. In so far as it is affected by the piece of Drs. Wilson and Turner, I must ask them to blame, not me, but the correspondent of the Recorder, or the Recorder itself, and also their own tardiness in stating what the public, after the proclamation mentioned, had a right to know,—the trustees of the Seminary especially, as a portion of the public very deeply interested.

This point, I believe, is the only one requiring from me any commentary. The attempt to throw back upon me the accusation of "stepping beyond the due line, and carrying official influence," &c., &c., I trust I may safely leave to the sagacity of your readers.

A TRUSTEE.

Address delivered on the 22d of February before the Philolexian and Peithologian Societies of Columbia College. By EDWARD Y. HIGBEE. New York: published by order of the society. 1838.

Every Churchman, at least every New York Churchman, must love and respect Columbia College; and for this reason, if no other, every such one who reads Mr. Higbee's address will be pleased with the selection which the Philolexian and Peithologian Societies, on this occasion, made of their speaker. For Mr. Higbee, we think, has delivered an address in good keeping with the reputation of the college; sound and dignified as well as attractive, and combining the products of mature judgment and cultivated intellect with the beauties of taste and imagination. This is eloquence of the right kind. Mr. Higbee chose for his theme, "The dependence of *our social system* for all that can justly render it the object of our care and love upon the *diffusion* of sound learning and true religion." The objection, that the sentiment of patriotism which enlists our sympathies as Americans in the social system of our country must be repudiated by principles so universal and comprehensive as those of philosophy and religion, is met on the threshold, and thus concisely and beautifully repelled:—"We are indeed the delegated ministers of Providence, but each man has his appropriate sphere and his particular task; and as the object of religion is to impart new worth to the *gifts of nature*, to exalt and adorn the intellect, to strengthen, and purify, and refine the affections; so does she teach us to find that appropriate sphere, and that appointed work, by the *parental*, and *filial*, and *fraternal* heart which God has given us. And thus it is, that in the Christian religion as well as in true philosophy, *pro patria* is, and through time's changes and chances shall be, indissolubly bound up with *pro Deo, et pro hominum salute*."

The following extracts, though appearing to a disadvantage by being taken out of their original connexion will yet be read with approbation and pleasure, though not more so than any other page of the address.

SOUND LEARNING.

"The *sound learning* to which I refer, is independent of any mere professional or technical education. I do not mean by it, that measure of knowledge which is graduated to the human creature according to his choice of the means by which he is to obtain a livelihood, and which renders the aspirations of the soul subservient to the cravings of mere animal nature. My reference is to something rising above conventional usages and temporary circumstances; and unfettered by that degrading system, which regards a man's successful labor for his daily bread, or his skill in the accumulation of silver and gold, or even his rapid ascent by any of the various pathways to temporal fame and power, as the chief end of his existence. Let the professions and the arts be carefully cherished and fully sustained; let skilful hands guide our commerce until its canvass whitens every sea, and our 'merchants become princes;' let it be our ambition to number among the sons of our soil the best-trained and most ingenious mechanics in the world; let honest and hardy industry cultivate its fertile acres, until every song of harvest shall burst from hearts rejoicing in competence or wealth. But let us all the while remember that the professions and the arts, with all their circumstances and gradations; that commerce and agriculture, with their every regulation, object, and result; were made for man, and not man for them. Again: I speak of sound learning in contradistinction to that heterogeneous furniture of the memory which at present strongly attracts popular attention, termed, in the phrase of the day, 'useful knowledge,'—and 'general knowledge,'—and 'knowledge for the people,' which for the most part makes a man the possessor of a medley of *asserted facts*, that may or may not be *truths;* and of the proper use of which, whether they are true or false, he is enabled to know little or nothing. These nostrums (to change the figure) being offered to the adult, whose early mental nurture has been neglected, are usually administered with the assurance that they will remedy, in a *few days*, the imbecility produced by the deficient aliment of *many years;* and they are about as efficacious as was that old system of quackery which proposed, by transfusing the blood of the young animal into the veins of the old, to lengthen out this mortal life ad libitum; and, forsooth, to restore the vigor and bloom of youth to the palsied arm and withered cheek of age. As widely distinguished from these instruments, so well fitted to inflate ignorance, and to furnish popular discontent with imaginary strength and dignity; and from each and all of the empirical systems with which the world abounds,—do I present sound learning—and I mean by it, the education of man in the wisdom of a rational being—in the charity of a social being—and in the well-ordered life of a responsible being. An education assuming its sway at that early period when habit is but in its beginning, when the understanding and the heart present a yielding and a genial soil, for the implanting of the fundamental principles of truth and of goodness. An education which, whether gathering in the rich treasures of the mature and polished scholar, or confined to the simple necessity of the thinking, social, active, and responsible creature, yet embraces such a discipline of the reason—and such an estimate of the affections—as will lead its subject to appreciate and use aright the means furnished from a higher than earthly source, of learning his duty, his true interest, and his permanent happiness, as a man among men, and as a being finite and dependent, in the presence of the infinite God."

CHRISTIANITY THE TRUE PRINCIPLE OF SOCIAL HARMONY.

"In our land, though not by any means to the same extent as in other lands, the condition of men must ever be greatly diversified. The riches of a fertile territory, and the blessings of a free government, may modify and alleviate this diversity, but they cannot entirely remove it. They can, and they will, prevent a particular family or a particular class from being condemned to the same depressed state from generation to generation; yet while a portion are elevated, there will be a portion depressed. Some will be descending, while others are ascending. The wheel of mortal vicissitudes is revolving in our sight, and so it ever shall be, while human nature and human life remain what they are. The diversity to which I have alluded is also to be seen in the daily occupations, the pleasures, and the cares of men.—Now, it is obviously indispensable that they who belong to the same community, and who in truth are reciprocally dependent on each other, yet who are either separated by the dividing line between prosperity and adversity, or who, in the ordinary avocations and recreations of life, pursue different paths, should have some common ground upon which they may meet—where they may recognise their mutual dependence—partake of the same privileges—acknowledge the same broad, all pervading, eternal command of duty,—be restrained by the same fears and encouraged by the same hopes. Otherwise the interval between these individuals would become too wide; the elements of society would at length be repulsive to each other; the truth of a community of interest would be lost sight of; the disposition towards a mutual interchange of good offices would decline; and a spirit, sordid, selfish, and disorganizing, would grow strong; and, turning the *liberty given to it by our institutions* into licentiousness, it would prevail. Arrogance would work its mischief on the one hand and insolence on the other; and anarchy, that monarch of desolation, would succeed; all the harmonies of life would be broken—all its charities trampled in the dust. Here the Christian religion interposes her benign influence, and leads us all to that common ground which the spirit of reconciliation and peace overshadows. In the serene air and the cheerful sunshine of her sabbaths, and in the shelter of her holy altars, she reminds us of our common origin and our common destiny. And as the inequalities of this life are but temporary, she teaches the highest station humility and the lowest contentment; warning the one against presumption, and preserving the other from despair. She proclaims that 'order is Heaven's first law,'—that due subordination is a salutary and essential bond of society, *always and every where.* And declaring, nay writing upon the very hearts, our duties in all circumstances and in all relations—as parents, as children, as brethren—as superiors, as inferiors, as rulers, as subjects—as rich men, as poor men—as fellow-citizens of an earthly state, and fellow-candidates for heaven—she bids us discharge those duties as beneath the scrutiny of Omniscience, and in view of that tribunal on high from which there is no escape and no appeal."

PENNSYLVANIA CONVENTION.—"The Rev. Dr. De Lancey presented the following report of the committee appointed at the last Convention on the resolution offered by the Rev. Mr. Ridgley, viz.

"'*Resolved*, That a committee be appointed to inquire into the expediency of adopting some plan by which the Sunday school, Tract, Missionary, and other benevolent operations of the Diocese, shall be placed under the control of this Convention; and made to sustain a relation thereto similar to that which the Board of Missions sustains to the General Convention. And in case it should be found expedient, in the estimation of the committee, that they be instructed to report a plan to that effect.'

"*Report.*—The committee have given their attention to the subject committed to them in its various bearings; and while they concur in the opinion that the Sunday school, Tract, Missionary, and other enterprises of Christian benevolence, in this Diocese, should be controlled by the *authority of the Church*, yet as the mode of applying that authority to such enterprises admits of variety, and has not been definitively tested either by the General Convention or by this body, and as the existing institutions of the Diocese *recognise the authority of the Church*, it is inexpedient, in the estimation of the committtee, to adopt for this Diocese any plan in relation to said enterprises similar to that adopted by the General Convention until further experience shall attest the wisdom and efficiency of the same. The committee therefore submit the following resolution, viz.

"*Resolved*, That this report be accepted, and the committee discharged from the further consideration of this subject.

W. H. DE LANCEY,
JAMES S. SMITH,
G. M. WHARTON,
THOMAS ROBINSON."

May 16, 1838.

The Rev. Mr. Ridgley, in behalf of the minority of the committee, offered a counter and *lengthy* report, to which were annexed the following resolutions.

"Resolved, That *the Church* as instituted by the Saviour himself, is the best organization for the purposes of religious benevolence, that has ever been devised; and that all attempts to supersede it by institutions of merely human origin must be injurious to the interests of the Gospel.

"Resolved, That the Church in the Diocese of Pennsylvania, is a society for the advancement of Christianity, of which every baptized person within her borders is a member; and to which every such person, by virtue of his membership, is bound to contribute according to his ability.

"Resolved, That it is expedient that all our operations of religious benevolence, should be under the control and legislation of this Convention.

"Resolved, That a committee be appointed to collect information as to the different modes of applying these principles in other dioceses where they have already been distinctly recognised and adopted; to confer with the existing societies of the diocese so as to ascertain feeling on the subject, and to report to the next Convention."

Dr. De Lancey moved the adoption of the resolution recommended by the majority and Mr. Ridgley moved the substitution in its place of the resolutions reported by the minority. A debate ensued. The result was, that on motion of Mr. Binney the resolution offered by the majority was altered by striking out the words, "this report be accepted," and the committee was discharged.

"*Standing Committee.*—Rev. Dr. De Lancey, Rev. Mr. Boyd, Rev. Dr. Ducachet, Rev. Mr. May, Rev. Mr. Dorr. Mr. James S. Smith, Tobias Wagner, John Andrews, Philip H. Nicklin, George M. Wharton.

Deputies to the General Convention.—Rev. Dr. De Lancey, Rev. Mr. Bowman, Rev. Mr. Bull, Rev. Dr. Upfold. Mr. William Meredith, Horace Binney, Edward J. Stiles, James S. Smith."

"It was then moved and resolved, that the following gentlemen be nominated by this Convention as Trustees of the General Theological Seminary, to represent this Diocese in that Board; and that they be recommended to the General Convention for appointment, viz.

Rev. Dr. De Lancey, Rev. Dr. Upfold, Rev. John Rodney, jr., Rev. George Boyd, Rev. Dr. Ducachet. Levi Bull, Hon. David Scott, John Read, Esq., William Meredith, Esq., Hon. John Reed, James S. Smith, Esq., Benjamin Stiles, Esq."

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

TO CORRESPONDENTS.—"W. T." and "A Layman" in our next.

"F." also in our next.

"A Trustee" of the Tract Society in our next.

"II." and "Occidentalis," in our next.

NEW YORK REVIEW.—The fifth number of this journal is out: a further notice in our next.

SUMMARY.

Board of Missions.—The General Board of Missions of the Protestant Episcopal Church in the United States held its annual meeting the present week in Trinity Church, Boston. The meeting was convened on Wednesday, at 5 o'clock, P. M. There were present the Rt. Rev. Bishops Griswold, Onderdonk of New York, and Doane of New Jersey. The meeting was very fully attended. The annual sermon before the Board was preached on Wednesday evening, at St. Paul's Church, by the Rev. Dr. Johns of Baltimore, to a large and delighted audience. The discourse was founded on Mark xiii. 10, "And the Gospel must first be published among all nations." It was an eloquent and touching appeal.

On Thursday evening, at the same place, a missionary meeting was held, and addresses were given by the Rt. Rev. Bishops Onderdonk of New York, and Doane of New Jersey, and the Rev. Drs. Tyng of Philadelphia, and Hawks of New York. A collection was taken up, the amount of which we have not learned. We do not understand that any very important business came before the meeting of the Board.

Christian Witness.

Massachusetts Convention.—This body assembled, according to appointment, in Trinity Church, Boston, on Tuesday afternoon, at 4 o'clock. We believe every clergyman in this diocese was punctually at his post. There was also a very full lay delegation. The Convention sermon was preached by the Rev. E. Ballard, of Pittsfield, from the words—*Look unto Jesus.*

The minutiæ of the doings of the Convention it is not necessary to notice, at this time. That will be found detailed in its proper order in the journal. We pass to the main transaction of the Convention.

On Wednesday, the Rt. Rev. Bishop of the Diocese delivered an address on the subject of choosing an assistant bishop, most earnestly and affectionately urging the measure upon the Convention. The subject was accordingly taken up, and discussed in a fraternal and amicable spirit. It was found that there were nearly as many opinions entertained as there were individuals assembled. A large majority of the body, however, were anxious to secure the services of an assistant to our venerable diocesan, but many of them were embarrassed with very serious canonical and constitutional difficulties connected with an election by Massachusetts.

To escape these difficulties, several expedients were proposed, one of which was, to petition the General Convention to pass a canon, expressly providing for an election by Massachusetts, as now forming a part of the Eastern Diocese. Another expedient was for Massachusetts to withdraw from the compact, called the Eastern Diocese, which certainly appeared to us to promise the most effectual relief from all embarrassments. The Convention, however, judged it best to proceed to an election, which was done, we are happy to say, in much harmony, and with a most gratifying degree of unanimity as to the result. The vote was taken by orders. The clergy gave for the Rev. Alonzo Potter, D. D., of the Diocese of New York, 20; blank, 4; scattering 1. The lay vote was unanimous for Dr. Potter.

Christian Witness.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county*, 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county.*

Sixth Sunday after Trinity, July 22, A. M., Bedford, *Westchester county;* 4, P. M. North Salem; 23, Paterson, *Putnam county.* Festival of St. James the Apostle, Wednesday, July 25, Athens, *Greene county*, ordination A. M., confirmation P. M.

Seventh Sunday after Trinity, July 29, Watertown, *Jefferson county*, ordination A. M., confirmation P. M. Tuesday, 31, Canton, *St. Lawrence county.*—August 1, Waddington, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, August 5, South Danby, *Tompkins county*, ordination A. M., confirmation P. M.; 6, Owego, *Tioga county*, ordination A. M., confirmation P. M. Wednesday, 8, Penn Yan, *Yates county*, consecration A. M., confirmation P. M. Friday, 10, Wethersfield, *Genesee county*, consecration A. M., confirmation P. M.

Ninth Sunday after Trinity August 12, Grace Church, Lockport, *Niagara county*, consecration A. M., confirmation P. M.; 13, Christ Church, do., ordination A. M., confirmation P. M.; Wednesday, 15, Trinity Church, *Buffalo.* Friday, 17, Ellicottville, *Cattaraugus county*, consecration A. M., confirmation P. M.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county*, ordination A. M., confirmation P. M.; 27, Little Falls, ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York.*

Wednesday October 10, Granville, *Washington county*, ordination A. M., confirmation P. M.; 11, Whitehall, consecration A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

OBITUARY.

Died, at St Thomas, on the 12th April last, where he had been many years a settled faithful pastor, the Rev Nicholas McLaughlin of the Episcopal Church, brother of the Rev E McLaughlin of this city.

Died on Saturday, the 26th of May, Georgiana Montgomery Jones, wife of Isaac Jones, in the 38th year of her age. Her remains were taken to Ridgefield, Conn. for interment.

The truth of the announcement of holy Writ—"Our days are like a shadow that passeth away" has again been painfully realized in the friend whose loss we now deplore, and to whose fondly cherished memory this just and merited tribute is mournfully rendered by one who regrets in the deceased the loss of a sincere friend. With her no lingering disease foretold the approach of the mighty conqueror, but in the meridian of life, in the full possession of health, surrounded by every comfort and attraction, which could make life desirable and happy, bound to this earth by the tenderest of human ties, she has been suddenly cut off in the very summer and bloom of her hopes, leaving an amiable family and an extensive circle of friends to mourn her irreparable loss.

For those by whom she was known, she needs no eulogy—possessed of all the virtues and graces which adorn the female mind—she deservedly enjoyed the respect and esteem of all; and of her, it may be truly said, "None knew her but to love her, none named her but to praise."

By this dispensation the partner of life is left to mourn the loss of a fond and devoted wife, a young and interesting group of children, just entering into life, are thus deprived of a dear and tender mother's care. Sisters grieve for one who was always affectionate—an aged mother too weeps o'er the tomb of a fond and dutiful daughter—the poor and needy have lost a friend—the sick and afflicted a comforter.

She bore the painful illness, which terminated her existence, with pious resignation to the will of God. Religion shed her holy rays over her sick couch, cheering the dark hours of approaching dissolution, and the gloom of the grave was forgotten in the glorious prospects of the future. The bright angels of Faith and Hope, her supporters in affliction, never forsook her—but hovering around her dying hours, assuring her of the joys which await the righteous, at last winged her disembodied spirit back to the God who gave it.

Although the tears of human sympathy, freely shed by numerous friends for the loss of one dearly loved and deeply regretted, may afford no adequate consolation to her afflicted family, may they be comforted by the assurance, that their loss is her gain, and she, whom they mourn, is now enjoying the reward of a well-spent life in the abode of the blessed.

CALENDAR.

JULY.

1. 3d Sunday after Trinity.
8. 4th Sunday after Trinity.
15. 5th Sunday after Trinity.
22. 6th Sunday after Trinity.
24. St James.
29. 7th Sunday after Trinity.

NOTICES.

TO EPISCOPALIANS.—A number of the students of the General Theological Seminary who have been engaged for some time past in the Sunday school instruction of the children attached to the Long Island farms, under the jurisdiction of the corporation of this city, would respectfully invite such of the members of our communion as feel interested in the cause to supply the deficiency of teachers during the months of July, August, and September, being the period of the Seminary vacation. The school is conducted by the Rev Professor Whittingham. Every facility is afforded by the city authorities, the teachers leaving Bellevue in a boat at half-past nine o'clock on Sunday morning, and returning at noon. The children under their care are between four and five hundred, and present as interesting an object for Christian effort as can be found any where, this being the only provision made for their religious education. Forty persons are requisite to supply the necessary absence of the students during the vacation, and unless that number can be obtained, the success of the enterprise will be greatly retarded. The simple facts of the case are stated, constituting, as it is believed, the strongest appeal that can be made in behalf of those, whose youth and unfortunate condition in life have led a few to engage in this labor, and present a claim, which it is difficult to resist, on the compassion of all. Those who feel disposed to afford their temporary assistance will please call on Professor Whittingham, or send their names to him, at his residence at the Seminary, Twentieth street, rear Ninth Avenue.

EIGHTH AVENUE SUNDAY SCHOOL.—The Standing Committee of the Eighth Avenue Sunday School feel compelled again to present to the notice of the charitably disposed, the claims and wants of this destitute field, trusting that they will be heard and answered. The building was erected last autumn, at the very moderate price of $750; it is 50 feet in depth, by 22 feet in width; situated on Thirty-sixth street, between Eighth and Ninth Avenues, and is in every respect very neat and commodious. A school of 200 or 250 scholars could be accommodated within its walls with ease and comfort. In consequence of the severe commercial difficulties, the committee and friends of the school have procured only $390, by donations, leaving a balance of $360 yet unpaid, on a short loan, payable on demand. For this balance the committee are personally responsible, and they respectfully and earnestly request the assistance of all those who feel a desire to aid in a good cause, remembering that "he that hath pity upon the poor, lendeth unto the LORD." The school is in a prosperous condition, and the neighborhood is becoming more densely populated.

Standing Committee.—John Smith, Reuben Spencer, Alonzo R Cushman, T Hardcastle, John Snowden.

New York June 29, 1838.

It gives me great pleasure to commend the within mentioned object to the patronage of the benevolent.

BENJAMIN T ONDERDONK,
June 23, 1838. *Bishop of the Diocese of New York.*

I have every confidence in the correctness of the above statement and consider the object in behalf of which the appeal is made worthy of Christian liberality.

HUGH SMITH,
June 22, 1838. *Rector of St Peter's Church.*

N. B. Donations left at the Protestant Episcopal Press, 142 Fulton-street, Swords, Stanford & Co. 152 Broadway, or with Alonzo R Cushman, Secretary, 188 Pearl street, or Ninth Avenue between Twentieth and Twenty-first streets.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 20th inst, has received the following contributions, viz.

From the monthly offerings of St Paul's Church, Newburyport, Massachusetts, $5. By the hands of F H Stimpson, Esq, receiving agent, received from Union Church, Claremont, New Hampshire, per Rev James B. Howe, rector, $23 19. By the same hands, from St John's Church, Wilkinsonville, Massachusetts, $17 75. By the same, from Mr A Hodges, Webster, Massachusetts, $5. By the same, one half of the collection made after the meeting of the Board of Missions, at St Paul's Church, Boston, on the evening of the 21st June, including premium on specie, $105 82. Product of a pair of eardrops, received by the secretary and general agent at New Haven, $1. From a friend, for Bishop Kemper's mission, $5. By the hands of the Rev H Waterman, from St James' Church, Woonsocket, R Island, $10. In a sealed note "Pennsylvania, for Bishop Kemper's mission, K C S," $5. From Mary Hardy, treasurer of St John's Missionary Society, Portsmouth, New Hampshire, $95, of which, $30 are to constitute the venerable Dr. James Pierrepont a life member of the society; $15 are for the African mission, and the balance to be equally divided between the two committees, leaving for the domestic committee, $55. [There is no provision in the constitution of the society, under the new organization for acquiring membership by the payment of a sum of money.] By the hands of the Rev Dr Bayard, from St Paul's Church, Patterson, N J, $5. From the Rev J V Van Ingen, Greene, Chenango county, N Y, from offerings of Zion Church, in that place, and from Sunday School, on Whitsunday, $6 80. From St Peter's Church, Auburn, N Y, for domestic missions, through the hands of R C Steele, $25. From the Rev N E Cornwall, by the hands of the Rev G W Natt, offerings of Trinity parish, Fairfield, Connecticut, $4 96. From Mr Edson, East Bridgewater, Massachusetts, $5. "From C G, Detroit, for domestic missions, $4." [This donation was contained in a note directed to the treasurer, found in the road last autumn, with several other papers, by the child of a poor man living near the residence of Mr Topliff Johnson, at the Falls of the Schuylkill, and handed to Mr Johnson on the 25th instant, by whose instrumentality the donation has thus reached its destination.] Total receipt, $282 52.

June 27, 1838. JAMES SWORDS, Treasurer.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber thankfully acknowledges the receipt of three dollars from John H Swift for the poor.

June 27, 1838. E. B. KELLOGG, 401 Hudson street.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to June 27th, from the following persons, viz.

Rev Moses Marcus B D; Marsh, Capen, & Lyon, remit; Chauncey Morse; Rev G W Nelson, remit; Rev A H Crosby; Thomas Balls; E Christian; R P Williams, for J C Dinnus & Co; Rev A C Treadway; Rev E C Beardsley; Rev Upton Beall; Thomas Paige; Postmaster, Long Creek; Postmaster, Buffalo; Postmaster, Walden; G O Bartlett; Marsh, Capen & Lyon; Rev Wm Staunton; A Hanford; Joseph Whetham.

Packages forwarded by the Protestant Episcopal Press.

1 pkge for Dr McVickar, Columbia College; 1 pkge for Rt Rev H U Onderdonk, D D, Philadelphia, left at 15 Whitehall street; 1 pkge for Rev P S Chauncey, Rye, Westchester county, left at 349 Broadway; 1 pkge for Rt Rev H U Onderdonk, D D, Philadelphia, left at 15 Whitehall street.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending June 28th, from the following persons, viz.

Postmaster, at Brooklyn, L I; Joseph Wait, Burlington, Vt, with remit; H L Noble, Humphreysville, Conn, with remit; Rev P A Proal, Utica.

Packages forwarded by the Episc. S. S. Union, during the week ending June 28th.

G Pynchan, Great Barrington, Mass, per Hudson barge, No 2; John Allmand, Norfolk, Va, per packet schr Virginia; Rev Thomas Towell, Little Falls, care of A C H Smith, sent to Pomroy, Wilson & Butler; Messrs Wait & Tabor, Burlington, Vt, care of Eddy Bascom & Co, Troy, N Y, Troy towboat; Rev P A Proal, Utica, sent to 391 Pearl street, care of Mr E Wills.

TO PARENTS AND GUARDIANS.—A Clergyman of the Protestant Episcopal Church, residing in a neighboring village, wishes to receive a few boys into his family for private tuition in their preparatory studies.

Every proper attention will be paid to the comfort, health, and morals of the pupils, and they will be expected to attend public worship in the congregation of which he is pastor, on the Lord's day.

The location is both healthy and pleasant; and within ten or fifteen minutes sail of this city.

The terms will be moderate and the most satisfactory references given if necessary.

Please address D. C. S. at the Protestant Episcopal Press, No. 142 Fulton street. je 30 6t

POETRY.

For the Churchman.

For the pearls of the ocean,
For gems of the mine,
Vain mortals the pleasures
Of life will resign,
While the riches of heaven,
The gems of the sky,
Are by them forgotten—
Neglected—pass'd by.
For th' applause of the world,
The gaze of the earth,
They will summon their souls
In energy forth;
But the smiles of their Maker
On deeds nobly done—
Hosannas of angels
For victories won,
They heed not, or list not,
As onward their flight,
For phantoms that flee them,
As spectres, the light.
But think'st thou, O mortal,
Think'st thou of thy birth,
That as naked thou cam'st,
Thus again in the earth,
When thy bubble hath broken,
Thy vision hath flown,
The tomb must receive thee
Thus naked—alone?
Ay, dream'st thou, O mortal,
Dream'st thou of the day
When the heavens in flames
Roll scroll-like away,
When the voice of the angel
Shall pierce through the clod,
To summon the sleepers
In the presence of God?
When myriads on myriads
In numbers untold,
Thy guilt and confusion
Shall clearly behold,
As the sins of thy life
In secrecy sealed,
From the records above
Are plainly reveal'd?
And dost thou not tremble
To think of thy doom—
"Pass thou to the region
Of horror and gloom,"
Its entrance eternal,
No star in its sky—
That worm thy companion,
Which *never can die*?
Oh, turn then! oh, turn then!
Lest broken thy bowl,
Whilst thy crimes against heaven
Stamp guilt on thy soul.
To Jesus thy Saviour
Sincerely draw near,
And give him, oh, give him
The penitent's tear.
Thy pardon then 's written
With rapture above—
With rapture thou 'lt enter
The mansions of love.

New York, June 19, 1838. S. W. N.

MISCELLANY.

THE CHRISTIAN.

His sufferings.—Every man shows fair in prosperity, but the main trial of the Christian is in suffering. Any man may steer in a good gale and clear sea, but the mariner's skill will be seen in a tempest.

Herein the Christian goes beyond the pagan's not practice only, but admiration. "We rejoice in tribulation," saith the chosen vessel. Lo here a point transcending all the affectation of heathenism. Perhaps some resolute spirit, whether out of a national fortitude, or out of an ambition of fame or earthly glory, may set a face upon a patient enduring of loss or pain; but never any of those heroic Gentiles durst pretend to a joy in suffering. Hither can Christian courage reach; knowing that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed."

Is he bereaved of his goods and worldly estate? He comforts himself in the conscience of a better treasure, that can never be lost. Is he afflicted with sickness? His comfort is, that the inward man is so much more renewed daily, as the outward perisheth. Is he slandered and unjustly disgraced? His comfort is, that there is a blessing which will more than make amends. Is he banished? He knows he is on his way homeward. Is he imprisoned? His spirit cannot be locked in: God and his angels cannot be locked out. Is he dying?—To him "to live is Christ, and to die is gain." Is he dead? He "rests from his labors," and is crowned with glory. Shortly, he is perfect gold, that comes more pure out of the fire than it went in: neither had ever been so great a saint in heaven, if he had not passed through the flames of his trial here upon earth.

His conflicts.—He knows himself never out of danger, and therefore stands ever upon his guard. Neither of his hands are empty. The one holds out the shield of faith, the other manageth the sword of the Spirit; both of them are employed in his perpetual conflict. He cannot be weary of resisting, but resolves to die fighting. He hath a ward for every blow; and as his eye is quick to discern temptations, so is his hand and foot nimble to avoid them. He cannot be discouraged with either the number or power of his enemies—knowing that his strength is not of himself; in Him in whom he can do all things; and that there can be no match to the Almighty.

He is careful not to give advantage to his vigilant adversary, and therefore warily avoids the occasions of sin; and if at any time he be overtaken with the suddenness or subtlety of temptation, he speedily recovers himself by a serious repentance, and fights so much the harder because of his foil.

He hates to take quarter of the spiritual powers. Nothing less than death can put an end to his quarrel, nor nothing below victory.

His death.—He is not so careful to keep his soul within his teeth as to send it forth well addressed for happiness; as knowing therefore the last brunt to be most violent, he rouseth up his holy fortitude to encounter that king of fear, his last enemy—*death.*

And now, after a painful sickness and a resolute of the fiercest assault, it falls out with him as in the meeting of the two hostile brothers, Jacob and Esau; instead of grappling, he finds a courteous salutation; for stabs, kisses; for height of enmity, offices of love. Life could never befriend him so much as death offers to do; that tenders him perhaps a rough, but sure hand, to lead him to glory, and receives a welcome accordingly.

Neither is there any cause to marvel at the change. The Lord of life hath wrought it;—he having by dying subdued death, hath reconciled it to his own; and hath, as it were, beaten it into these fair terms with all the members of his mystical body; so as, while under the enemies of God death is no other than a terrible executioner of divine vengeance, he is to all that are in Christ a plausible and sure convey unto blessedness.

The Christian now, therefore, laid upon his last bed, when this grim messenger comes to fetch him to heaven looks not so much at his dreadful visage as at his happy errand; and is willing to remember, not what death is in itself, but what it is to us in Christ; by whom it is made so useful and beneficial, that we could not be happy without it.

Here then comes in the last act and employment of faith,) for after this brunt passed, there is no more use of faith but of vision,) that heartens the soul in lively apprehension of that blessed Saviour who both led him the way of suffering, and is making way for him to everlasting glory; that shows him Jesus, "the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God;" that clings close unto him and lays unremovable hold upon his person, his merits, and his blessedness. Upon the wings of this faith is the soul ready to mount up toward that heaven which is open to receive it; and in that act of evolation puts itself into the hands of those blessed angels who are ready to carry it up to the throne of glory.—*Bishop Wilson.*

"GRANT, O MOST MERCIFUL FATHER, FOR CHRIST'S SAKE, THAT WE MAY HEREAFTER LIVE A GODLY, RIGHTEOUS, AND SOBER LIFE TO THE GLORY OF THY HOLY NAME. *Amen.*"

The description of a Christian's life, which our Church here exhibits to our view, is quoted from the lively oracles of God. St. Paul informs us, that 'the grace of God, which bringeth salvation, hath appeared to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.' Titus ii. 11, 12. It has been said, that the doctrines of grace lead to licentiousness of conduct. This objection to the truth is as old as the days of the apostles: for even in the course of the ministry of St. Paul, he found some unhappy persons, who drew a perverse conclusion from the evangelic premises he laid down; which occasioned his asking with holy indignation, 'Shall we continue in sin that grace may abound? God forbid.' Rom. vi. 1. And again, 'Do we then make void the law through faith? God forbid; yea we establish the law,' (Rom. iii. 31,) our doctrines make full provision for its honor. If such an objection was started in the days of primitive Christianity, when a practice eminently holy usually attended a profession of these doctrines, it is no wonder that it should still continue to be made in our own day, when a profession of the true faith is attended with none of those painful consequences, to which the friends of the Gospel, during the first centuries of its promulgation, were sure to expose themselves. 'The grace of God,' however, continues the same; and the effects it produces, so far as the belief of it prevails in the heart, are also the same. Objectors to the scripture scheme of salvation usually overthrow their own batteries, spike up their own cannon, and save its friends the trouble of defending themselves. For, on the one hand, the advocates for justification by faith are charged with being 'righteous overmuch,' and unnecessarily precise, which is accounted for on the score of pride; and, on the other, the principles they hold are represented as naturally leading to a careless and irreligious life. If two persons, intending to overthrow a wall, were on opposite sides and with equal strength to exert themselves, they would defeat their own design.—Thus it fares with the enemies of revealed truth, who do nothing by the opposition they make to it, but prove their own prejudices, and the enmity of the carnal mind against God.

The grace of God is his free and undeserved kindness in the redemption of man. The very word implies its independence on any worthiness in the objects of it; for a thing ceases to be a favor, so far as it is deserved. The payment of the wages of an hireling is not an act of grace, but of debt. We had sinned, and thereby had incurred the curse of the righteous law. God might justly have left us to perish; for he was under no obligation to provide a vicarious sacrifice. He has shown the severity of his justice in leaving the fallen angels without a remedy, 'reserved in chains of darkness to the judgment of the great day.' But glory be to his holy name, respecting sinners of mankind he has said, 'deliver them from going down into the pit, I have found a ransom.' Job xxxiii. 24. This grace then is the sole and all-sufficient cause of our salvation. By it we are pardoned, (Eph. i. 7;) by it we are justified, (Rom. iii. 24;) by it we are called to the knowledge of the truth, (2 Tim. 1. 9;) by this grace we are sanctified, (1 Cor. vi. 11;) thereby we are preserved, (1 Pet. i. 5;) and when the top-stone is put upon the edifice, the cry will be, 'Grace, grace unto it.' Zach. iv. 7. The holy practice, which a contrite sinner is desirous of maintaining, can only spring from evangelic motives. Reason and moral suasion are weak barriers against our natural love of sin, and aversion to real godliness. A man might as well think of stopping the course of the Ganges by means of an insignificant cockleshell, as of resisting the more furious current of his own vile affections by any arguments drawn from the fitness of things. No principles, but those exhibited in the Gospel, can change the heart. The Gospel acts powerfully on the understanding, and produces a rational conviction that it is our interest, as well as our duty, to 'live soberly, righteously, and godly in this present world.' It produces demonstration in the conscience that sin is the cause of present torment, and leads to eternal ruin; that holiness brings present happiness, and is an essential preparative for, though not the meritorious cause of, eternal life. It acts with an invincible energy on the will, supplying effectual motives to produce obedience; for the love of Christ, when experienced in the soul, has a constraining power, as much superior to the motives of philosophy, as the light of the meridian-sun is to the feeble glimmering of the glowworm; which is just sufficient to attract the notice of the traveller, but leaves him to pursue his journey in the dark. The influence of Gospel truth turns duty into pleasure; and proves, to the sinner's full conviction, that 'God's service is perfect freedom.'

Godliness, as the word implies, has God for its object. It includes obedience to all the precepts of the first table. Our Church has explained her meaning, in the use of this word, by the answer she gives to the question, proposed in her catechism, respecting our duty towards God. *Faith* in God is an essential part of godliness. 'To believe in Him' is not merely to acknowledge his existence; for this a man may do, and yet continue destitute of godliness. 'The devils believe and tremble.' But it is a belief of His goodness, as well as his being; accompanied with such a trust in him as leads to an expectation of happiness from him. God, absolutely considered as an holy and just Being, cannot be to a sinner an object of confidence. To Adam, before the fall he was; but now, without a Mediator, it is impossible for us to approach him. The *fear* of God is another ingredient in true godliness. The generality of mankind fear the reproach of the world more than the displeasure of God: and the loss of sensual gratification more than the loss of his favor. But true godliness supposes such a fear of God, as outweighs all other considerations. It includes also a supreme *love* to God. What we love, in that we delight.—In the company of a friend we experience pleasure; and, if that friend be absent from us, a correspondence with him is ardently desired, and carefully maintained. The lovers of God labor to maintain 'fellowship with the Father and the Son through the Spirit;' and consider the intercourse, which they enjoy with heaven by prayer and praise, as their inestimable privilege, dearer than life and all its other enjoyments.

Righteousness is the duty we owe to our neighbor, and has respect to all the precepts of the second table. It is excellently summed up by the compilers of our liturgy in a few words, when they inform us, in answer to a question put to a catechumen on the subject, that 'our duty towards our neighbor is to love him as ourselves; and to do unto all men as we would they should do unto us.' How comprehensive a rule! We act so far in a way becoming the Christian character, as we put it in practice.—In every situation and relation of life this divine epitome of ethics, if closely attended to, will direct us how to 'walk and to please God.' It will unravel a thousand intricacies, and afford a satisfactory answer to almost every case of conscience that may occur.

Sobriety respects ourselves.—It is soundness of mind in opposition to distraction or madness. Man, in his natural state, is distracted or mad. He is so represented in our Lord's beautiful parable of the prodigal son; in which the unhappy spendthrift, when brought to a resolution of returning to his Father, is said to 'come to himself,' or to be restored to the use of his reason. Madness is the loss or perversion of reason. Every unconverted man acts irrationally. He prefers the baubles of time to eternal realities. Like one in a delirium, he is in the utmost danger, yet perceives it not. If we saw a man loaded with ignominious chains, and unwilling to part with them, we should pity his condition, and conclude him to be divested of reason. The love of sin is the heavy and ignominious chain with which we are tied and bound; yet are we by nature pleased with it, and unwilling to have it removed from us. Sobriety is also modesty or humility of mind in opposition to pride; which is as contrary to the state of mind, for which our Church teaches us to pray, as rioting and drunkenness. It would be an act of insobriety for a pauper, supported by the parish, to consider himself and act as a person of independent fortune. It is equally so for a poor bankrupt sinner to justify himself before God. We then 'think soberly of ourselves as we ought to think,' when renouncing our own righteousness, we adopt the language of the confession of our Church, as expressing the genuine feelings of our own hearts. Sobriety also signifies a sober, recollected mind, as opposed to intemperance or sensuality. It consists in a denial of worldly lusts. It is opposed not only to drunkenness, gluttony, and lewdness; but to all intemperate use of present things. Very awful are our Lord's words, 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.' Luke xxi. 34. A man may be intoxicated with the pleasures, profits, and honors of this world, who is otherwise sober, temperate, and chaste. A man of true sobriety has his 'affections set upon things above, not on things on the earth.' Col. iii. 2. His treasure is in heaven, and there is his heart also.' Matt. vi. 21. He is instructed to make it his main object 'so to pass through things temporal, as finally not to lose the things which are eternal.'

A true penitent is cordially desirous of living 'a godly, righteous, and sober life.' He is conscious that his own strength is perfect weakness; and therefore applies earnestly to him for grace, who has promised to bestow it.—'Having much forgiven, he loves much;' and therefore is solicitous to spend his time, and employ his talents 'to the glory of God's most holy name.' Oh, that every member of our communion may thus manifest the sincerity of the confessions he makes!

The use which our Church makes of Jesus Christ must not be omitted. To him she continually leads the attention of her children.—When she teaches us to pray for sanctifying grace, we are put in mind that it is 'for his sake' only, that we can expect a favorable answer to our prayers. His death is represented as the only ground of hope to a guilty sinner; to whom an offended God can show mercy only 'through Jesus Christ our Lord.' Every humble soul will say, 'Amen.'

Biddulph's Essays.

From the British Critic.

CHRISTIANITY FRIENDLY TO SCIENCE.

There *did* exist a period when what was called "The Philosophy of History" substituted a lively and playful skepticism and a spirited and agreeable trifling for the study and critical examination of facts. It treated as mere fables the antiquities of Asia. It turned into ridicule the pomp of Babylon, the grandeur of Nineveh, and the riches of Susa, and set them aside as stories unworthy of belief, or even of attention. It altogether discarded the Bible and Herodotus; and, withdrawing Egypt and Asia from the calendar of the human race, reduced what it condescended to preserve of history to a mere gallery of pictures, or a succession of spirited epigrams.

But, at the very time when the disciples of Voltaire—(in imitation of the high-priest of their school, who, in his ignorance concerning the theory of the earth, had launched out his sarcasms against those learned scholars whose ardor in the dawning science of geology had led them to explore the tops of mountains in search of shells,)—at the very time, we repeat it, when this jeering and skeptical school was making a mockery of science and a sport of history, wise men and travellers, thirsting for information, and full of perseverance and good faith, were advancing by different paths to the investigation of the truths of antiquity, and were laying the foundation of that knowledge which was afterwards to lead to greater and more brilliant discoveries. Niebuhr, who had studied in the school of Michaelis, traversed Egypt, Arabia, and Persia, discovered the site of Nineveh, carried his researches to the ruins of Babylon, copied the inscriptions, and made designs from the antiquities of Persepolis. Anquetil Duperron, who had already made himself familiar with the Asiatic languages, published, under the title of *Zend-Avesta,* a collection of the sacred writings of the Parsees, and thus furnished the learned portion of Europe with a key to those mysterious dialects, and ancient forms of religious worship, of which all traces were supposed to have been lost. Since that era, however, but especially since the commencement of the present century, a multitude of travellers and learned men, following in the steps of their great predecessors, have explored the East, ransacked Asia in all directions, brought to light a large store of valuable materials, and are still daily laboring to elucidate the hieroglyphics and throw light upon the monuments of those countries. We could not enumerate all who have labored in this department of investigation without incurring the risk of wearying the memory of our readers. Suffice it to say, that the result of this continued research has been to re-establish, in every point of view, the authority of the ancient traditions, and to render the testimony of former ages almost like so many new discoveries. The names of the Pharaohs, found upon the Egyptian monuments by Young, Sylvestre de Sacy, Champollion, and others, have fully confirmed the reputation of Manetho's writings on the chronology of Egypt. The numerous monuments found in Assyria have furnished us with matter which tends to justify, on many points, the much-disputed assertions of Sanchoniatho and Berosus. The Phœnician alphabet is almost entirely made out; and there are now only wanting some few monuments (and which may possibly be found amongst the ruins of Carthage) to complete our information regarding the language and religion of this people. The cuneiform writing, inscribed on the bricks of Babylon, as well as on the rocks of Persepolis, and discovered more recently in Armenia, on the mountains in the vicinity of the town of Van (a city built by Semiramis,) long continued to be objects of perplexity and wonder to antiquaries. They have, however, begun to lose some portion of their mysterious character, since Dr. Grotefend and the learned and unfortunate St. Martin succeeded in deciphering the names of several Persian sovereigns; and we are entitled to hope that owing to the persevering efforts and combined talents of Schulz, Schlegel, Lassen, Bopp, Burnouf, and other erudite men, who, full of zeal and ardor, have followed in the same track, the last veil will be stripped off from this ancient language, and we shall finally become acquainted with its full scope and import. Who could have foreseen that from the depths of the Etruscan tombs, in the Campagna of Rome, a crowd of revelations would have been brought to light, and the past genius of the ancient world be exhibited to our view?

By these monuments we learn that the civilization of Etruria, of Greece, and of Upper Asia, were connected together by a similarity of religious forms and observances, of which the graphic representations are the symbols; and these precious relics themselves confirm the venerable traditions of antiquity.

THE MORALITY OF THE CHURCH DEFORMED.

By deformity or want of symmetry in morals, we mean the development of a single feature, and the suppression of the rest: compassion, for instance, on the poor at a distance, but oppression of the hireling at your door; great anxiety for the salvation of a servant a thousand miles away, but none at all for the servant in your own house; great temperance in drinking, but great incontinence in speaking; great plainness of dress, but great pride of measures; love and devotion to your caste, but arbitrary intolerance towards your brethren. There was the same example of this incongruity in the external severity of New England morals, which proved perfectly compatible with the famous apostacy to Unitarianism. 'No one shall read common prayer, keep Christmas or saint's day, MAKE MINCE PIES,' (one step further, by the way, than modern 'total abstinence'—) 'dance or play on any instrument except the drum, the trmpet, or the Jews' harp.' 'No food or lodging shall be allowed to a Quaker or other heretic.' 'No priest shall abide in this dominion: he shall be banished, and shall suffer death if he return.' A gentleman told me the other day, that in time of the Revolution his sister was arraigned before the selectmen of a town in New England, and was fined, for looking at a person through her fan on the Sabbath. We see that an 'association' in New Hampshire have recently resolved, and recommended to their preachers, to attend no funeral on the Sabbath, when it can be avoided, on the ground that 'religious impressions are seldom made in funeral ceremonies.' Query, is it any longer 'better to go to the house of mourning?' By the way, we have learned that in New Hampshire, the churches are greatly troubled with misgivings about infant baptism, since the revival of the notion discarding infant depravity and infant need of regeneration. Are we not going backward, with a continual backsliding? Compare A. D. 1837 with A. D. 1647.

A Test—1647.

Although Col. Hutchinson (a Puritan) was suffered to drink wine, if he chose, 'many would not allow him to be pious, because his hair was not to their cut.'

A Test—1837.

You may wear your hair as you please, but if you touch, taste, or handle this or that, you sin without sacrifice, because you sin against 'such a flood of light.'

A Sermon—1647.

'Peters, with his fingers on the cushion, measured the right way from the Red Sea to Canaan; told us it was not forty days' march; but God led Israel forty years through the wilderness: yet this was still the Lord's right way, who led his people crinkledum cum crankledum.'

A Sermon—1837.

(To a congregation laughing from the invocation to the benediction.) 'None of your namby mamby, wishy washy stuff, that you get for preaching.' 'You needn't think to get to heaven hanging to my skirts: for I'm going to wear a round-a-bout.'

A Public Prayer—1647.

'To be free with you, Lord, we have done many things for thee, that never entered into thy noddle: and yet we are content that thou take all the glory.' 'Lord, what wilt thou do with these malignants? I'll tell thee: even take them up by the heels, and roast them in the chimney of hell. Lord, take the pestle of thy vengeance, and the mortar-piece of thy wrath, and make their brains a hodge-podge.' 'Lord, when wilt thou take a chair, and sit among the House of Peers?' &c.

A Public Prayer—1837.

'Lord, I should like to make as many Christians in —— as I did in ——, but I shan't, unless these sisters here get the Holy Ghost, as Mary Chandler, the wife of —— Chandler, of ——, who came to —— to help me; and Sarah ——, the lawyer's wife, and Ellen Tappan did. If the sisters here in ——, will get the Holy Ghost, as those dear sisters did, then I shall convert as many sinners here as I did in ——."

Pulpit Profanity—1837.

(It is without a parallel in the subtending column, which is left unsullied—although it might be somewhat stained.) 'You are as proud as hell—too cursed lazy to work.' 'Get full of the Holy Ghost, so that he shall blaze in your eyes, and you'll look all hell out of countenance.' (Charge of a pastor at his installation.) 'If you don't (do so and so) God will damn you to hell, every soul of you.' (These last two sentences I heard from the pulpit myself, from two ministers with which the Congregationalists have favored our Church in this city.)—*Rev. Mr. Mines.*

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by Sherman & Trevett.,

ORGANS.—George Jardine, Organ builder, (from Messrs. Flight & Robson, Organ builders London,) 459 Broadway, corner of Grand street, New York, manufactures all kinds of Church, Parlor, and self-playing Church Organs, for the promotion of first rate Psalmody in Country Churches, where Organists cannot be obtained. Organs repaired and tuned. Superior metal and wood pipes, barrels made and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability.
April, 19. 1pm 3m

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
Vol II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.
Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
Vol XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.
Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."
Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street.

THE REV. MOSES MARCUS, B. D, the Protestant Episcopal Missionary at Nantucket, having conducted a Seminary many years in England, and being thoroughly acquainted with the routine of school business, will be happy to undertake the instruction of a limited number of young gentlemen (twenty-five) from seven to fourteen years of age, in the various branches of Classical. Mathematical and General Literature.
The strictest attention will be paid to the domestic comfort of his pupils, and to every part of their behavior—It will also be endeavored to fix in their minds, the principles of Religion and Morality, and to make them perceive the beauty, and aspire at the attainment of an honorable and virtuous character.
The terms will be $200 per Academical year, including board and washing; the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education.
The town of Nantucket is very healthy, and so conveniently situated with regard to New York, New Bedford and Boston, (the communication by steamboats and packets being expeditious and punctual,) that pupils can readily be sent in the summer, either to or from home in the course of a few hours.
References may be made to the Right Rev. the Bishop of New York, the Rev. Drs. Berrian, Eastburn, Hawks, Seabury, and the Rev. John M. Forbes, New York; the Rev. Wm. L. Johnson, Jamaica; the Rev. Professor Warner, West Point; and the Rev. Dr. Beasley, Elizabeth-town, New Jersey.
Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st. of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

EPISCOPAL INSTITUTE, TROY.—The first term of the second year of this Institution will commence, on Tuesday, May 1st. There are a few vacancies in the number of pupils, for which application may be made to the Principal at the Institution, or to J. W. Mitchell, Esq 63 1-2 Cedar street, W. F. WALKER, *Principal.*
Troy, April 24, 1838. ap28 3t.

TO CLERGYMEN AND OTHERS.—A gentleman, Principal of a Family Boarding School for Boys intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.
The furniture, books, &c at present used in the institution, will be sold cheap, and the house may be bough low, or hired at a very moderate rent.
For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.
March 12. tf

TO STUDENTS OF HEBREW.—This day is published Imrai Shaipher, a Hebrew Vocabulary containing a complete list of the Hebrew and Chaldee roots which occur in the Bible; together with their significations in English—designed to lessen the difficulty which students encounter in searching for the roots of defective verbs, &c., by H. Henry.
Published by M. Jackson, 39 Mott street, and for sale by the Protestant Episcopal Press, 142 Fulton street.—Price one Dollar and twenty-five cents.
April 4. tf

DIALOGUES AT WOODVALE.—Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of hildren, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

THE CHURCHMAN'S ALMANAC FOR 1838.—The fourth edition of the above is this day published.—It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States*
It is furnished with much additional intelligence, peculiarly interesting to Churchmen.
Price, six and a quarter cents the single copy. Considerable reduction by the quantity.
Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has, in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated asa tract. Address
SHERMAN & TREVETT, 142 Fulton-street, New York.

SUNDAY SCHOOL TEACHER'S AID TO THE GOSPELS.—The Sunday School Teacher's Aid to the Gospels, containing the outlines of a harmony, with questions, explanations and practical improvements of various potions of the four evangelists. Revised and adapted to the use of schools connected with the Protestant Episcopal Church. By the Rev. Henry G. Morton Rector of St. James' Church, Philadelphia. Just published, and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street New York. Feb. 1.—tf.

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.
Questions on the *Gospel* according to *St. Matthew.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.
Questions on the *Acts* of the *Apostles.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.
Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.
At the Union Depository, 28 Ann st.
Proprietors of newspapers devoted to the interests of the Church, will confer a favor by giving the foregoing advertisement an insertion in their prints. je2

BOARDING SCHOOL, New Haven.—Miss Angelica Gilbert and Miss Mary E. Edwards respectfully inform the public, that they continue their school in the city of New Haven, assisted by several ladies who have also taught a number of years, and by masters in French and drawing; which with the opportunity to those sufficiently advanced, of attending the Lectures of Professor Silliman and of Professor Olmsted, comprehends all the usual departments of female education.
Their house is sufficiently large to accommodate *well* about thirty boarders, a small number being generally preferred by parents.
The year is divided into three terms, that of the summer commences on the 1st of May, those of the winter the 1st of October, and the 7th January.
Reference may be given to parents and guardians of present and former scholars, and to the Rev. Dr. Croswell of this city, or to the Rev. Dr. Hawks, and Alderman Woodhull in New York.
A card of the expense will be sent, on request, by mail.
April 21 6w

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.
Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.
Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.
This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."
The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

PRIVATE EPISCOPAL INSTITUTE.
THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms,* instead of *one only* as at first proposed.
The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vacation in August as heretofore proposed.
The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.
W. F. WALKER, Principal Episcopal Institute.
a10tf

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. TERMS.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.
The year is divided into two terms, commencing on the first Monday of May and November.
REFERENCES.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway. Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

CHRISTOLOGY, of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin; translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale at 142 Fulton-street. s30tf

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.
The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.
The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.
Reference may be made to the Rt. Rev. B. T. Onderdonk, D. D., the Rev. Jon. M. Wainwright, D D., and the Rev. M. Eastburn, D. D., New York; the Rt. Rev. H. U. Onderdonk, D. D. Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del and the Rev. Wm. E. Wyatt, D, D., Baltimore, Md.
March 20, 1838. 3m

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected expressly for a Female Seminary, on the bank of the Hudson a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., will be opened for the reception o pupils on the first of May next, under the charge of Mr and Mrs. Bleecker, of Sing Sing. Its healthy situation commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.
During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.
Application for the admission of pupils may be made to the subscriber, at Sing Sing; the Rev. A. H. Crosby and Lemuel Wells, Esq., Yonkers; or the Rev. Dr. Berrian, New York.
TERMS—$200 per annum, payable quarterly in advance, including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.
EXTRA CHARGES—Latin and Greek, $5 per quarter; French, $8; Drawing and Painting, $6; Music, $12; Vocal Music, $5. GEORGE W. BLEECKER, Principal.
March 17. 8t

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.
Under the superintendence of
JOHN W. MITCHELL, *Chairman.*
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The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.
REQUISITES.
Sunday School Register; Minute Book; General Class Book; Teacher's o ll Book; Smaller Class Book, stitched in covers; Improved Class Book, do,; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed.. Ten Commandments, first table, on cards; second table do.; Paraphrases on the Collects.
INSTRUCTION BOOKS
System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do. No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism; Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the ;rayer-book; Epistles and Gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1. do. art 2; Questions on the Book of Common Prayer.
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ublished by the Union, bound in uniform style. and consisting of the 18mo works, making 56 volumes, numbered consecutively. at 20 cents per volume, or $11 20 per set. Also,
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* Adopted at the last general Convention as the standard book.

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